

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIX.

Jackson, Miss., November 25, 1937

NEW SERIES
VOLUME XXXIX, No. 47

STATE BAPTIST CONVENTION November 16-18, 1937, Philadelphia, Miss.

Tuesday—Evening Session

At the time of assembling the weather is unfavorable, rainy and growing colder. And due to construction work on the many highways in this section of the state and the roads being closed temporarily, the attendance upon the opening session is smaller than usual. A case in point: A party in a car from Smith County got marooned four miles from Philadelphia and were obliged to walk the rest of the way, leaving their car.

But a seriousness of purpose is noted on the faces of those present. Grave problems and momentous issues await their consideration and action. The Pastors' and Laymen's Conference program preceding the Convention, with particular emphasis on evangelism, has prepared the delegates in mind and spirit for serious deliberation.

At the appointed hour, 7:00 P. M., President Frank Moody Purser called the assemblage to order for their 101st session. E. C. Edwards of Houston, designated as the Convention song leader for this session, announced the song, "The Touch of His Hand on Mine" which the congregation sang with enthusiasm and zest. Mr. Edwards is an unusually good leader with pleasing personality, just the kind which elicits the cooperation of the people for the singing of the great old hymns. "I Am Bound for the Promised Land" was next chosen and with the brief appeal "Let all the people sing," the response was wholehearted and joyous. Brother Edwards led in a brief and earnest prayer.

The pastor of the host church, D. A. McCall, was asked to present the speaker appointed, Walker W. Jones of Philadelphia, layman and business man, who delivered the usual welcome address, but it proved to be an unusual welcome address, unusual for its brevity, wit and good humour. In fact, not in this generation has the Convention been so set on edge and so convulsed with good-natured merriment as the speaker, without any apparent effort but even with an almost expressionless face, provoked his hearers to such hilarity that they, on second thought, felt abashed for such conduct of levity in the house of God.

Rev. J. A. Barnhill of Hattiesburg, by previous appointment, made response, beginning with the statement, "I was asked to respond to the address of welcome on this occasion, but I did not prepare to respond to such an address of welcome as we have just heard," which brought forth a sympathetic response. But, recovering his composure, the speaker delivered an able address along the usual lines.

A special vocal number was rendered by the Mississippi Woman's College quartet, using "What a Friend We Have in Jesus," without accompaniment. Those making up this group are: Misses Lucile McWilliams, Hattiesburg; Tommie Jean Ryan, Kewanee; Emily Jo Denson, Bay Springs; Ora Lee Wells, Artmore, Ala., and are very popular with the Convention. Their selections are well chosen, excellently rendered, deeply spiritual and devoutly worshipful.

The number of messengers enrolled at the

opening of the Convention was announced by the secretary at 282, who organized by the re-election of Dr. F. M. Purser of Oxford as president, Rev. G. O. Parker of Magee and Rev. W. A. Sullivan of Natchez first and second vice-presidents, respectively. Rev. Walton E. Lee of Como as secretary. A telegram of fraternal greetings was received from the faculty and students of the Baptist Bible Institute, New Orleans. To which the Convention instructed the secretary to respond, and also to send fraternal greetings to other Baptist bodies meeting at this time, and to the Mississippi Conference of Methodist Church, South, in session at Hattiesburg. A telegraphic message of congratulation was sent to "Mother" Berry of Blue Mountain College on this her eighty-seventh birthday.

Committee on Committees was announced as follows: J. H. Kyzar of Drew, Silas B. Cooper of Tupelo, C. Z. Holland of Canton, J. L. Boyd of Meridian, and F. K. Horton of Columbia. The Committee on Nominations made partial report as follows: (1) Committee on Review of Convention Board's Report: Wyatt Hunter, chairman; R. A. Morris, C. W. Thompson, A. H. Childress, T. W. Green. (2) Committee on Review of Christian Education Report: J. D. Franks, chairman; R. D. Pearson, N. G. Hickman, A. B. Pierce, and W. L. Day. (3) Committee on Review of Report on Social Service: Bryan Simmons, chairman; J. B. Smith, W. S. Allen, Madison Flowers, and I. F. Metts.

The time having arrived for the Convention sermon, two songs were sung, "Jesus is All the World to Me" and "Come Thou Fount," entered into with much spiritual fervor by the congregation. Rev. H. L. Martin of Senatobia led in prayer. Announcement was made that Rev. J. E. Wills of Newton who had been appointed to preach the Convention sermon was physically unwell and could not be present, whereupon the alternate, Rev. W. A. Roper of Meridian was called to the platform and brought a message on the subject: "The Message of the Cross," using as his text Rob. 8:8. "A look at the cross is a look into God's heart," began the preacher. And continuing he declared, "Some of God's characteristics do not need any proof, but His love for a lost and sinful world is revealed in the cross. . . . Love is measured by love's gifts, love's sacrifices. . . . (2) God's emphasis on a soul's value. "It is computed by the soul's capacity for joy and suffering; joys in eternal bliss or suffering where the love of God is not known and cannot come." (3) The Cross is God's attitude toward sin. "Sin's penalty must be met . . . God, to be just, must punish sin, He cannot overlook it, and its punishment must be borne by the sinner or the sinner's only substitute, God's Son, provided by God himself." (4) The Cross declares that there is no other hope for a sinning world. "The law demands its penalty. . . . If a soul could be saved apart from the death of God's son, then Christ died in vain, and God is responsible for the death of His Son. And the sinner has no excuse." (5) The Cross offers the highest motive for service on the part of the saved soul

in behalf of Christ and others. It was a very profound message.

Adjourned with prayer led by Rev. J. W. Lee of Batesville.

Second Day—Morning Session

The songs, "Jesus Keep Me Near the Cross" and "Majestic Sweetness Sits Enthroned" were used as the elect at the early hour. 9:00 o'clock assembled, and prayer was offered by Dr. M. O. Patterson of Clinton for an unnamed "humbled country preacher of a small group of small churches whose health and life are threatened by a deadly disease."

Visitors were recognized, and a large group of new pastors coming into the state within the year.

Committee on Committees reported: (1) Committee on Nominations: F. J. Chastain of Lexington, A. S. Johnston of Hattiesburg, D. O. Horne of Monticello, J. B. Smith of Ackerman, and F. B. Bookter of McComb. (2) Committee on Time, Place and Preacher: J. B. Parker of Ripley, L. E. Green of Prentiss, Wallace R. Rogers of Vicksburg, M. A. Davis of Union, and G. F. Winstead of Brooksville. (3) Committee on Resolutions: B. B. Hilbun of Pontotoc, W. R. Cooper of Tylertown, O. C. Cook of Hernando, G. C. Hodge of Biloxi, H. L. Martin of Senatobia.

Congregation was led by E. C. Edwards in singing "Rock of Ages" and "My Jesus I Love Thee."

Annual Report of Convention Board was presented by the executive secretary, Dr. R. B. Gunter, which showed total gifts of \$240,255.49. Of this amount \$38,317.82 for State Missions an increase of \$3,794.93 over last year; Cooperative Program, \$100,415.24, an increase of \$7,389.64 over 1936; designated gifts through the Board's office, \$107,993.56, or a loss of \$1,920.82; but other designated gifts sent to the agencies and reported to Board office, \$31,846.69, making total designated gifts of \$139,840.25.

The Five Thousand Club reached more than 5,000 in October, but due to deaths and withdrawals it now numbers 4,934, divided as follows: Males, 1,829; females, 1,953; the balance is made up of W. M. U.'s, B. T. U.'s, etc. The amount coming in for the year from Five Thousand Club was \$31,807.36.

The address of Dr. Gunter following the presentation of the report had been awaited with much eagerness and considerable anxiety, as in this address it was expected that he would bring the Board's suggested method of meeting the present emergency of the Convention, taking care of its financial obligations, and arranging for future payments of indebtedness and interest. The atmosphere was tense, but there was a manifest expression of deep earnestness and prayerful thoughtfulness on the faces of the vast audience that filled the house to capacity. To this hour Mississippi Baptists had been tending for months, and any action they might take was fraught with grave consequences.

Many plans had been suggested in the Board's counsels, and seriously considered, for meeting the crisis, and interest was keyed to its highest for the revelation of the plan most acceptable to the greatest number and that would best safeguard all interests and agencies concerned. When he unfolded the following plan, a sigh of relief seemed to spread throughout the great audience, and there was an unexpected but welcome surprise.

(Continued on page 8)

Sparks and Splinters

The Baptist Courier has a special pre-convention number with 42 pages. Well done. There was good cooperation.

There are 79 ministerial students in Mississippi College, which Dr. Patterson says is the largest number in 25 years.

Pastor Earl Brooks has resigned at Harperville and becomes pastor at Rocky Creek and Barton churches in George County.

This is the time for all good men to stand by the deacons in the church to finish the every member canvass and insure the budget for the coming year.

The welcome address by Mr. Walker Jones captivated everybody. He followed no beaten path of speech making. He was introduced as a "business man," but he knew his business when it came to speech making.

The Convention in several ways and at several times expressed its appreciation of Dr. J. E. Byrd and its sense of loss by his death. By vote of the Convention the Board was asked to continue the salary due him, to be paid to his widow, for the months of November and December.

The Convention sermon will appear in The Baptist Record. All were sorry that the health of brother J. E. Wills prevented his coming to the Convention. But the alternate, Rev. W. A. Roper, preached a sermon as true to the gospel as was ever preached in any convention. You will be sure to read it.

The Southeast Mississippi Preachers' Conference meets at Waynesboro Monday, Dec. 13. The program includes Devotional by W. A. Greene; How Can God Get His Money by L. G. Gates; Pastor Leading His Church To Tithe by M. S. Varnado; Sermon by P. I. Lipsey; "Game Dinner"; Address by Pres. W. E. Holcomb; Inspirational Address by Pres. D. M. Nelson.

Wasn't that a dose of weather we had at the Convention! Monday, Tuesday and Wednesday! O yes it might have been worse. But Thursday! wasn't it glorious. The sun shone out gloriously. And after a frost that looked like snow, the sun outshone itself. The Lord helped us over a strip of the slickest roads we ever traveled for a short space going. But coming back our troubles were over.

There was one characteristic of the address made at the Pastors' and Laymen's Conference last week at Philadelphia which was very gratifying: the men who spoke expressed their minds with clearness and force, born of genuine conviction. It is always good to hear a man speak who is sure that he knows what he is taking about, and believes so sincerely and profoundly that his utterance has the accent and ring of sincerity. A man who speaks in any religious gathering owes it to the Lord and to the people to be sure he is speaking the truth; and that he speaks it with all boldness. We rejoice that our speakers are of this sort.

Some of the folks may have had difficulty with the roads in getting to Philadelphia, but they were well repaid for it all when they got there. Those people know how to take care of a convention. Truly we never saw more smiles on the faces of the entertaining people. Don't know whether they caught it from Scotchie or he caught it from them, or whether they all caught it from the same place. But they didn't look worried; they actually looked happy; and they made the rest of us happy. We shall never forget them. And hereafter when we go on the pay plan and are welcomed at the hotel desk by the clerk who passes the pen across for us to sign on the dotted line, we shall recall that last convention when the people took us in their homes with a smile. They are a fine group, these folks in the Mississippi City of Brotherly love. Our home was with Mr. and Mrs. Randolph Russell, and we don't want any better. Dr. J. A. Taylor was our roommate and he just suits us.

Pastor B. L. Davis of Brookhaven has just returned from a good meeting of two weeks at Carrollton Ave. Church in New Orleans. This church is strategically located in the greatest mission field in the Southern Baptist territory.

President L. R. Scarborough, Southwestern Seminary, will deliver a series of addresses to the Nebraska state pastors' retreat, at Lincoln, December 1-3. Rev. William Clark, state secretary in Nebraska, is a product of Southwestern.

Dr. J. A. Taylor preached for First Church, Brookhaven, morning and evening last Sunday, giving them a report of the Convention at Philadelphia. Dr. Taylor has served for several months as associate to Dr. Davis.

Rev. Herman S. Ray has been called to the pastorate of First Church, Inglewood, California. After the death of their little girl in Japan, he and his wife came back to America for rest. He will possibly remain in this country for some time.

The church at Sandersville is without a pastor. We understand that the church here and at Heidelberg plan to cooperate in securing a pastor, forming a field in connection with country churches. Those who know of available men may communicate with the clerk of either of these churches. They are looking for somebody young enough to grow.

Dr. H. M. King, pastor of Calvary Church, Jackson, returned from a month's rest without improvement. The doctors considered his condition sufficiently serious to recommend his going for special treatment to the Baptist Hospital in Memphis. He is there now being well cared for. His many friends will remember him in prayer.

Dr. Hubert McNeill Poteat, president of the Classical Association of the Middle West and South, will address the students of Blue Mountain College Monday evening, November 22, and Tuesday evening, and also at general assembly Tuesday and Wednesday mornings. His subject will be "Rome and the Christians." Dr. Poteat is professor of Latin at Wakeforest College, North Carolina.

Dr. Jno. H. Buchanan, pastor of Southside Church, Birmingham, writes of the dedication of Dillard Hall, the new educational annex. A plaque was unveiled in honor of Dr. J. E. Dillard, former pastor, who is now Promotional Director of the Executive Committee of the Southern Baptist Convention. Dr. and Mrs. Dillard were guests of the church at the dedication. During the eighteen years of Dr. Dillard's pastorate 5,498 people were received into the church. The church gave to all purposes \$1,670,725.38, of which about half went to missions and benevolences. He practiced the 50-50 division of gifts which he now preaches to others. The value of the church property in these years increased from \$152,000 to \$628,200. At the dedication of the annex the congregation overflowed the large auditorium.

The three speakers at the Convention who represented our theological schools made a fine impression as they always do. Dr. Haight (the brethren seem to be averse to pronouncing his name like it is spelled) spoke for the Baptist Bible Institute. He said there is a 40% increase in student enrollment this year over last year. And that in less than the twenty years the Institute has been in New Orleans the number of white Baptist churches have multiplied from four to 27. A new mission by the students has been started for the thousands of taxi drivers. In the various services conducted by students there are from 200 to 400 conversions a week. Dr. Maston represented the Southwestern where 482 students are enrolled, besides those in the summer school. Recently from a will the Seminary received \$180,000; and a man in New Mexico gave an estate values at \$100,000. Already \$500,000 endowment is in sight, and as much more being sought. Dr. J. B. Weatherspoon represented the Louisville Seminary, where there are 38 young men from Mississippi, of whom 36 were Mississippi College students. These men gladdened all our hearts.

Rev. H. C. Clark's post office is Anco, Ky., and not as previously given in The Record. In his part of the state whiskey is sold and drunk by old and young. He is praying for a great and widespread revival.

In a broadcast of a month ago President Liu of Shanghai University appealed to American Christians for medical supplies and other help for the war stricken people of China. He also asks that the missionaries be not brought out of China at a time when they are needed as never before. The missionaries themselves desire to remain in China.

"Professing themselves to be wise, they became fools," is the history of lots of people. This is the road to travel to the home of stupidity. Whenever a man begins to feel how smart he is, and to try to convince other folks of his superior wisdom, he has started on the way to being a fool, and the road is short and a sharp decline. And this goes for all of us, from the "hard headed business man" to the preacher who is blown up like a balloon.

"Treasuring up wrath against the day of wrath and revelation of the righteous judgment of God": that is a picture of madness, treasuring wrath. It is just as if a man from a madhouse, thinking he is enriching himself by what he is hoarding finds at last that his vaults are full not of gold, but of the accumulated judgments of God. We cannot help believing that the nations which violate every principal of humanity, every international treaty and deliberately kill for the sake of expanding their economic and political empire will wake up in an inferno of national calamity not many years hence. God is on his throne, and He says, "Vengeance is mine."

TRIUMPHANT GOSPEL D. A. McCall

"Our people need encouragement." We now speak of victory. Paul writes, "According to the working of His mighty power," Eph. 1:19. Jesus declared, "On this rock I will build my church and the gates of hell shall not prevail against it," Matt. 16. In Revelation, chapter eleven, we hear the distant shout, "The kingdoms of this world are become the kingdom of our Lord Christ." Yet, what sort of churches do we usually see about us: shaky or strong; vitiated or victorious; overcome or overcoming; defeated or dauntless; fearful or far-reaching; meddling or masterful; camping or conquering; going up or going down; going back or going on; churches with a history only, always talking about the past or marching under orders from Christ Jesus; churches with maybe well meaning creedal statements or churches under the power of the Holy Spirit?

I saw the church triumphant in the lives of Arabs, and Indians, and Chinese, and Japanese, and Egyptians. I see the church triumphant close at hand!

An Indian layman of Bombay had filled the pulpit in acceptable fashion on the Sunday of our visit. The following Wednesday evening it was my privilege to sit with him till midnight discussing his India and His Christ. At midnight this layman of dark skin, in his apartment lavishly furnished, asked that we pray. We dropped to our knees and talked to God about India and America for awhile.

The Cantonese Baptist church with over six hundred members; the little Grace Baptist church with only 150 members; the Old North Gate church with over a thousand members; the Shanghai Baptist University church (and all these are of Shanghai), baptizing twenty-five students the Sunday before—all and more, are triumphant churches."

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

With near the program inspirational tors' and L State Conven for future co insure worth

The Phila Monroe Will Pearl McArn attractiveness M. E. Edv M. Loftin a (100%), start high plane.

W. G. Miz Orphanage, l for his scrip He emphasize 1. Preach 2. The rel we have.

3. Evange hunger and Officers el Jackson; Vi Richton; Sec Program Com dent Mize, is B. Pierce, Cr Clinton.

With the t Hour," Dr. V his hearers of religious e not what is c "New Testan livan, is prea defined the Corinthians reasons why

1. It is G ners to repen 2. It is t every one tha 3. The har two-thirds of faith, multitu tides have he pels," and n lives.

4. It gives Speaking o Sin, Rev. R. our attitude toward sinne ward evange be influenced evangelistic v

The speake ing the clos and the doct

1. The re no Savior is their sinfultne claring that result of sin) (with some d patients are t offer further are filled wit do the priso as well as th of sin.

"Sin also d ing guilty an forgiveness.

The penalt vided for in the one brea the speaker that penalty.

The doctrin Dr. J. W. Lee pastor remin of salvation trines. He st

THE PASTORS' AND LAYMEN'S CONFERENCE

By A. L. Goodrich

With near record attendance almost 100% of the program personnel present, instructive and inspirational addresses of high order, the Pastors' and Laymen's Conference preceding the State Convention at Philadelphia, set a standard for future conferences which if maintained will insure worthy meetings in the future years.

The Philadelphia B. T. U. orchestra, with Monroe Williams as director, and Miss Nettie Pearl McArnold as pianist, added much to the attractiveness of the Monday night program.

M. E. Edwards as song leader, with Mrs. J. M. Loftin at the piano (her attendance was 100%), started and kept the conference on a high plane.

W. G. Mize of Jackson, superintendent of the Orphanage, led the opening devotional and used for his scripture John 3:1-18 and John 12:32. He emphasized three things.

1. Preach Christ.
2. The religion we LIVE is the only religion we have.
3. Evangelism is fitting the gospel to the hunger and need of the human heart.

Officers elected were: President, W. G. Mize, Jackson; Vice-President, Rev. T. R. Coulter, Richton; Secretary, A. L. Goodrich, Clinton. The Program Committee for 1938, named by President Mize, is Dr. Howard Spell, Flora; Rev. A. B. Pierce, Crystal Springs; Dr. M. P. L. Berry, Clinton.

With the theme, "Evangelism, the Need of the Hour," Dr. W. A. Sullivan of Natchez, reminded his hearers that evangelism is not a program of religious excitement; not a membership drive; not what is commonly called a "revival meeting." "New Testament Evangelism," declared Dr. Sullivan, is preaching the gospel of Christ, and he defined the gospel of Christ as given in First Corinthians 15:3-4 and offered the following reasons why it is the need of the hour.

1. It is God's ordained means of calling sinners to repentance.
2. It is the power of God unto salvation to every one that believeth.
3. The harvest is white because vast members, two-thirds of the world, make no profession of faith, multitudes have never heard, other multitudes have heard and have believed "other gospels," and many professing live low spiritual lives.
4. It gives God a chance.

Speaking on Evangelism and the Doctrine of Sin, Rev. R. A. Morris of Newton, declared that our attitude toward sin determines our attitude toward sinners, toward the work of Christ, toward evangelism. "Our message will likewise be influenced," declared the speaker, "and our evangelistic work will be faulty and unsafe."

The speaker emphasized several things showing the close connection between evangelism and the doctrine of sin.

1. The reality of sin. Until sin is realized, no Savior is desired. Even the heathen realize their sinfulness; the hospitals (with doctors declaring that 35% of their operations are the result of sin), emphasize it; the insane hospitals (with some doctors declaring that 75% of their patients are there as a result of somebody's sin), offer further evidence and the daily newspapers are filled with evidence of the reality of sin as do the prisons of our lands. So do our hearts as well as the scriptures show forth the reality of sin.

"Sin also defiles," the speaker declared, "making guilty and creating a need for cleansing and forgiveness."

The penalty of sin is the punishment provided for in the law and is to be visited upon the one breaking the law, was emphasized by the speaker and only Christ can save us from that penalty.

The doctrine of salvation was the subject of Dr. J. W. Lee's address. The venerable Batesville pastor reminded his hearers that the doctrine of salvation is tied up with many other doctrines. He stated that the first thing God does

is to operate directly and without means on the heart of those whom he chooses to save.

As to justification, the speaker said that: it is by grace, the course of it; it is by the blood of Christ, the price of it; it is by faith, the condition of it; and works is the fruit of it. "To be saved," he said, "is to have a regenerated spirit and a new body and the new body comes at the resurrection."

Rev. Roy M. Lewis was the devotional speaker on Tuesday morning and emphasized the need of sacrificial living, the worth of it and closed with a fervent plea for a willingness to live sacrificially.

Dr. B. B. Hilbun of Pontotoc spoke on, "The Power of the Holy Spirit." He reminded his hearers that there are many fallacies about the Holy Spirit such as: the Holy Spirit is Divine Science; the theory of the Holy Spirit is simply erroneous (spiritualism); that the Holy Spirit is an influence or power, (Russellism); that the Holy Spirit is without personality (Theosophy); that the Holy Spirit is an ethereal substance diffused in space (Mormonism).

With emphatic statements the speaker stressed the idea that the Holy Spirit is a person, A DIVINE person and that the Holy Spirit came to magnify Christ, to use the preached word and to win the lost. He declared that a proper conception of the Holy Spirit leads us to say, "How can the Holy Spirit get hold of me, not how can I get hold of the Holy Spirit to use for my benefit." He further stressed the fact that the Holy Spirit, (not us), will convict of sin, will convince the world of righteousness, will convince the world of judgment, will regenerate and will direct us in our service.

Dr. J. W. Middleton of Clinton, speaking on, "The Power of the Preached Word," showed that the preached word is a power that will resurrect dead and dying churches. "Methods and organizations," he said "without the power of the preached word are but crutches." He cited the fact that according to Babson, 70% of our church seats are empty on Sunday; eight out of ten members never attend church; 25% of our church rolls are fictitious; that in 1921 there were 1,780,000 church members added while in 1935 there were less than a million; that in 1930 only 12% of the church members attended church and in 1935 only 10% attended.

He suggested the preached word as a way to bring hope to a hopeless world; as an assurance for a hopeless world and as the power of God unto salvation.

The Power of Personal Testimony was discussed by Dr. F. J. Chastain of Lexington, with emphasis on two facts: The power of personal testimony for EVIL and for GOOD. The speaker cited Satan's word to Eve; Saul's silence at the stoning of Stephen and Peter's testimony on crucifixion day as examples of the evil power of personal testimony. Continuing he cited Joseph, John the Baptist, and Paul as proof of the power of personal testimony.

The sermon by Rev. W. A. Greene of Waynesboro, was a challenge to his hearers for united consecration to their tasks. Using as his subject, "Preparation for Battle" he based his sermon on the experience of Gideon as he saw his army reduced under God's leadership from 32,000 to 300. From this he reminded his hearers that when God's people do evil God turns his back on them and that God is going to bring his children back or come back himself.

Emphasizing the words, "And they stood every man in his place," the speaker declared:

1. The preacher should be in his place.
2. The congregation (the sifted church), should be in its place.
3. God in His place.
4. The Devil in his place.

Some Slickisms.

A man declared that he didn't like my loud preaching. My reply was, "It isn't my loud preaching but your weak living." The Gideonites were Baptists for "They vaunted themselves." Gideon spoke to God. It is good to be on speaking terms with God.

The Tuesday afternoon devotional, led by Rev.

J. B. Smith of Ackerman, was based on I Cor. 18:20, "Ye are not your own, ye are bought with a price."

"In this age," declared the speaker, "we are individualists; our social and moral standards are erected by people's sentiment; and men are glad to claim Christ as Savior but not as Lord of their lives."

The speaker emphasized three facts learned from the text:

1. Creation—We are made in God's image.
2. Preservation—"In Him we live and move and have our being."
3. But the greatest claim Christ has on us is that of redemption—"Ye are bought with a price."

"The Attractive Church" was discussed by Dr. J. D. Franks of Columbus. He named love of people as one thing making a church attractive; another thing was an attractive building, both inside and outside. The main theme of his address was that an attractive church is the evangelistic church for there is found Christ, the universal magnet; there is found all men's need. Its message appeals to all types; its power draws all types. He closed by saying that an attractive church is one that holds up Christ.

"Scotchie" McCall brought a stirring message on the triumphant church with stirring illustrations from his recent world tour, showing that Christ held before men meets their need and saves their soul whether they be in China or America.

The closing address was delivered by Dr. J. L. Boyd of Meridian and as it has to do with Mississippi Baptist history, will appear in next week's issue in a separate article.

At the conclusion of Dr. Boyd's address the Mississippi Baptist Historical Society was organized. Dr. Boyd will give us an article concerning the society for use in an early issue.

Conference Highlights:

Brother W. G. Mize said he was certain the people had great confidence in the Baptist Record. His only notice that he was on the program was the program printed in the Record.

If the choir of the First Church, Philadelphia, always sings as it did at the Pastors' and Laymen's Conference, it helps to explain the crowds which flock to hear Scotchie McCall preach.

The Woman's College quartet sang well and looked likewise. No one went out while they sang.

Fewer brethren loafed in the book exhibit during the sessions than heretofore. Maybe the good program explains this.

Scotchie overlooked nothing to add to the enjoyment of the visitors, even a loud speaker in the basement in case of overflow crowds.

Dr. Sullivan emphasized the fact that he was going to quit on time "BY MY WATCH."

"Pentecost didn't just happen," Roy Lewis.

"Prayer is laying hold on God."—Lewis.

"Don't drink a cup of hot coffee and because it helps pep you up claim to be full of the Holy Spirit."—Gardner via Hilbun.

"Pecans are picked up one by one, so are souls won."—Chastain.

"Varnado and I got our wives to stay at home by promising to take them to the B. T. U. Convention at Vicksburg. We will get out of that because we ain't going."—Greene.

A preacher who can't preach with his life can't preach in a pulpit.

"Lord spare the day when all the bootleggers think well of me."

—BR—

The December issue of Home and Foreign Fields will close the publication of that magazine. The Foreign Mission Board will publish its own periodical quarterly, entitled "The Commission," at fifty cents a year. The Home Board will issue a monthly for twenty-five cents a year. The Home and Foreign Fields was published at a heavy loss by the Sunday School Board. It was an effort to combine the two magazines of the two boards which together had a circulation of nearly 50,000. After the consolidation the circulation dropped to less than 15,000. Consolidation is not in accord with the Baptist genius.

EDITORIALS

SIZING UP THE CONVENTION

No one man's estimate can be complete or entirely satisfying. But here is as one man sees it from close observation after many years of attendance on conventions. The attendance was certainly gratifying under the circumstances. We do not have the great masses in our meetings as they do in some states. We wish we could more nearly approximate them, not to make a better convention only, but to have a more sympathetic and informed constituency. We do not see that people who habitually absent themselves from a convention have a right to criticize what others do, when they voluntarily abstained from any participation in it.

The house in which we met was ample for the needs, accommodating the hearers and all committees, boards and exhibits. The people of Philadelphia simply cannot be surpassed in their ability to take care of a convention. They are like the negro who told an inquirer that he could eat a fifty pound watermelon for he had just done it, and was ready for the second one. Last year they had the Sunday School Convention and this year the State Convention.

The spirit of this Convention has never been surpassed. But don't get the idea that this was an accident nor just a matter of course. There was a reason: the people had been praying and kept on praying during the Convention. That is the only way to prepare for a convention. You may have heard of the old lady who said, "Don't you believe it does no good to worry. I know it does, for most of the things I worry about don't happen." At least the things we fear might happen don't happen if we earnestly and sincerely seek the Lord.

One brother recently come from another state publicly express gratification that a bunch of Baptists could discuss matters about which they truly and honestly differed, with such self control and fine Christian spirit. There was another reason why the sailing was good, and that is the work of the Convention was carefully thought through in meetings of boards and committees. You can write it down in large letters, they worked. They worked hard, persistently and prayerfully. Their work was done down in the hold of the ship where the machinery is kept oiled and stoked. The passengers on deck or in the salons or cabins don't see all this, but they get the benefit of it. And the ship weathers the storms and brings us all into port, with passengers and cargo safe.

Problems! Yes we have them and they are big ones. They are serious and not always easy of solution. But in the end whatever ought to be done can be done. And if people are sincerely seeking to know and to do the will of God, they generally find it. Of course all who read the Record know about these, the debt problem and the education problem. To carry the load and carry on! That is what we seek to work out. You will find something about those things in the detailed report of the Convention. It is sufficient to say here that a plan was adopted by which the indebtedness may be refinanced and worked out to the satisfaction of most of the people concerned. The Woman's College was instructed to complete its campaign, and was given the relief asked for while the campaign progresses.

The spirit of brotherhood was manifest under trying conditions. And climaxed in the discussion as to the plan for Mississippi Woman's College. No personalities entered; no provocative words used; but there was manifest a restraint which characterized a crew which shoots the rapids; and a magnanimity which reached fine expression when President L. T. Lowrey after a brief address expressed his intention to vote for the measure recommended by the committee, and his hope that everybody else would do so.

In spite of the fact that the people's minds were on the education work, Home Missions and

Foreign Missions had a great presentation. Dr. W. A. Hewitt as the Mississippi member of the Home Board introduced Lucien Smith who spoke of the work being done by the Board in Louisiana. He spoke out of his own experience, and the people hung upon his words. We have never heard a more effective presentation of our Home Mission work. Dr. J. D. Franks, Mississippi member of the Foreign Mission Board, after a brief address introduced Dr. H. H. Muirhead, missionary to Brazil, who has also visited the European fields. He made a most informing and interesting address.

One characteristic of this Convention is worthy of record and of imitation by future Conventions. We have never seen so large a proportion of the younger men, men who have not hitherto been conspicuous in the meetings, put to work in the Convention. They were put on boards and committees. Indeed some committees seemed to be made up largely of this kind of men. And you need not be uneasy about them or their work. They did it as well as anybody has ever done it. Some of us whose hair has begun to show streaks of daylight and intelligence were genuinely proud of them, and satisfied with their work. We thank God for them. Some of them are preachers and if we know anything about preaching they can preach. And they have got good sense. They know what to do and how to do it. We need never be afraid to trust the interest of the kingdom into the hands of men like these. Our Father direct and use them in the years to come.

Our people are all agreed that the ease with which business was transacted and the steady progress of the Convention was in large measure due to the wisdom and fairness and courtesy of Dr. Frank Moody Purser, the presiding officer. Many will feel like closing with Tim's prayer, and with the doxology.

—BR—

THE SPIRIT OF FEAR

—O—

Timothy was apparently a timid soul. He needed coaching and encouraging from a stronger spirit. Paul had to bolster him and boost him a good deal. Through Paul's influence he had come into the ministry and was in an important position. For some time he attended Paul in his journeyings, which was at the same time helpful to him and perilous to his individuality and independence. It is not good to follow somebody else around continually. And when he was separated from Paul, the apostle felt it necessary to write him two letters, not only because he loved him, but because Timothy needed propping up. In these letters Paul seeks to inspire him. Just go through the two letters with this in mind and mark the words which indicate this purpose. For example: "Stir up"; "Be not ashamed"; "Be strengthened"; "Suffer hardship"; "Good soldier"; "Let no man despise thy youth."

There is clearly a difference between the spirit of Timothy, and the Spirit of God. And this is clearly shown in the seventh verse of the first chapter of Second Timothy. Here Paul says, "For God gave us not a spirit of fearfulness; but of power and love and discipline (or soberness)." The spirit of fear will paralyze anybody. The Spirit of God will energize anybody. They are antagonistic. Courage is born of faith; fear is a lack of faith. Peter says, "In your faith supply courage."

The presence of the Spirit of God drives out the spirit of fear. Courage and boldness are not simply important in Christian life and work; they are an absolute necessity. The timid, fearful soul cannot conquer or overcome obstacles in the way of Christian progress. The fearful are classed with the unbelieving and with murderers and idolaters, Rev. 22:8. They can cause a stampede in the best army in the world, and lead to utter defeat and ruin. The man who believes it can be done is the one who does it. To doubt is to be doomed.

There was never a time in our denominational work where there was greater need of courage. We need a faith in God which sees beyond dif-

ficulties and goes up against them and overcomes them. We need a vision of God such as John had on Patmos when the world was at its darkest and lowest. God on His throne; and four and twenty thrones round about Him. If we get such a vision of God, it will then be possible to see the White Horse and his rider going forth conquering and to conquer. "If any man draw back my soul hath no pleasure in him."

In contrast with "the spirit of fear" Paul puts the "Spirit of power and love and soberness." He is talking of course about the Holy Spirit; just as he was in the previous verse when he said, "Stir up the gift of God which is in thee through the laying on of my hands." "It is not by might nor by power (by armed hosts) but by my Spirit saith the Lord of Hosts." The conquests in and by the kingdom of God are wrought through the Holy Spirit in and through us. Just as men "could not resist the wisdom and the Spirit by which Stephen spoke," for he was "full of grace and power and wrought great wonders and signs among the people." Our hope of progress and of victory in all our denominational work lies right here.

Notice also Paul speaks of the spirit "of love," and "of soberness." There is no room in the kingdom of God for exhibitions of power apart from the Spirit of love. Spiritual power would become a source of vanity apart from and without the spirit of love. It takes love to give right direction to power and make it effective for spiritual ends. Power is dangerous without love. And God will not entrust those with power who are devoid of love.

And when you have power controlled by love, you will have the "spirit of soberness." Soberness is not to be confused with caution or prudence. Caution and prudence are too closely akin to fear; may be the direct results of fear. But soberness is the serious purpose to carry on, to go through to the end. It is the awareness of difficulties and obstacles with the full determination to overcome them. It has weighed fully the measure of opposition to be encountered; it has also taken cognizance of the power and presence and working of God in our midst. It realizes fully the insufficiency of the strength of man, but it has learned something of the exceeding greatness of His power to us-ward who believe, according to the working of the might of His strength which He wrought in Christ when He raised Him from the dead.

—BR—

Our two state evangelists reports 145 received for baptism in the past year.

Pastor A. B. Pierce preached in a week's meeting at Crystal Springs and forty-four were added to the church, twenty-three of them by baptism. In the first month of his pastorate fifty-eight have been received for membership.

Mrs. I. H. Caldwell of Cherry Creek Church, Pontotoc County, passed away last week. She was an honored and beloved member of the church, whose friends are numberless. Her daughter, Miss Pearl Caldwell is a missionary in North China.

The Western Recorder issued a large and beautiful centennial edition, honoring the hundredth anniversary of the Kentucky General Association, held in Walnut Street Church, Louisville. A picture of the church building adorns the front cover. We notice among the contributors the Mississippians, Bostick, Breland and Hunter.

We are glad to have for this issue a report of the Pastors' and Laymen's Conference written by Rev. A. L. Goodrich. You will read it with pleasure. You will also be deeply interested in the partial report of the Convention written by Rev. J. L. Boyd. We appreciate the work of these brethren and commend their report to all Baptist Record readers.

Mississippi College recently received recognition from the American Association of Universities by which the work of the college is accredited everywhere in the United States and Canada. This is a deserved tribute to our college which will enable the graduates of this institution to admission without question or qualification into any of the great universities for graduate work.

Mississippi making history fifty years, but no pains in great deal of records gathered

The only one far as we have organization of Historical Society Baptist State Church, Jackson of Jackson as Columbus as Foster of Cal and Dr. R. I. treasurer.

The society It was to conform the charter, wish to unite membership being and ten dollars honorary member elect on account of special interest. Nineteen persons, including of Clinton was society as long the board of is interesting the society of annual in which The prime was L. S. Ford real life of history, to 18 secretary, and to the record

First and with this society were women. ber; Annual— E. E. King, Hackett, T. J. W. L. Skinner Pittman, W. Adelia Hillman F. Sproles, A. W. A. Mason T. S. Wright E. Hall, O. D. rey, C. E. W. J. T. Christianack, J. D. Co G. W. Simm L. Johnson, S. Mrs. Christmas P. Harvey, W. B. G. Lowrey E. L. Wesson A. Rogers, W. W. J. Derrick R. Bond, St. Lee, Z. T. Le J. F. McCool Thornton, J. Burr, Arthur E. Ellis, S. Jennings and When Mr. quarters in 1 interested in vention for 1 from the Mis headquarters remained, neg dismal room, vention creat of three men and J. L. Boyd as chairman, Boyd as secre lege Library

IN THE INTEREST OF A MISSISSIPPI BAPTIST HISTORICAL SOCIETY

J. L. Boyd

Mississippi Baptists have been extremely busy making history for more than one hundred and fifty years, but have not taken very much time or pains in preserving their historical data. A great deal of what they have accomplished, and records gathered, have been lost.

The only concerted effort along this line, so far as we have record, was begun with the organization of a Mississippi Baptist State Historical Society on July 18, 1888, preceding the Baptist State Convention in the First Baptist Church, Jackson, with Captain John T. Buck of Jackson as president, Rev. C. E. W. Dobbs of Columbus as recording secretary, Rev. L. S. Foster of Carrollton as corresponding secretary, and Dr. R. M. Leavell of Clinton as librarian-treasurer.

The society continued active for eleven years. It was to consist of "the incorporators named in the charter, and such other members as may wish to unite at any meeting; the terms of membership being one dollar for annual members and ten dollars for life members"; together with honorary members whom they might choose to elect on account of reputation, or knowledge of, or special interest in historical subjects.

Nineteen persons enrolled at the initial meeting, including one woman, Mrs. Adelia Hillman of Clinton who sustained a vital interest in the society as long as it functioned. She served on the board of managers and as librarian; and it is interesting to note that the last minute of the society occurs in the same Convention annual in which her obituary is published, 1902. The prime mover of the enterprise, however, was L. S. Foster who seemed to have been the real life of the society throughout its active history, to 1899. He was its only corresponding secretary, and the only life member, according to the records.

First and last, eighty-eight persons affiliated with this society of whom 84 were men and four were women. They were: L. S. Foster, life member; Annual—J. W. Bozeman, G. A. Grammar, E. E. King, John T. Buck, H. D. White, J. A. Hackett, T. J. Bailey, David Shelton, C. H. Otkin, W. L. Skinner, E. B. Miller, J. P. Williams, H. Pittman, W. M. Broadway, Walter Hillman, Mrs. Adelia Hillman, J. R. Farish, A. H. Booth, H. F. Sproles, A. V. Rowe, B. D. Gray, D. M. Huff, W. A. Mason, Mrs. M. J. Nelson, L. R. Burress, T. S. Wright, A. J. Miller, J. B. Gambrell, L. E. Hall, O. D. Bowen, W. S. Webb, W. T. Lowrey, C. E. W. Dobbs, A. J. Aven, R. M. Leavell, J. T. Christian, Vernon H. Cowser, B. R. Womack, J. D. Cook, J. H. Whitfield, W. H. Patton, G. W. Simms, I. H. Anding, J. G. Dupree, J. L. Johnson, Sr., N. W. P. Bacon, G. B. Butler, Mrs. Chrisman, Z. D. Davis, L. A. Duncan, W. P. Harvey, W. A. Hurt, L. P. Kees, P. I. Lipsey, B. G. Lowrey, J. R. Johnston, J. W. Sturdivant, E. L. Wesson, J. J. Basham, R. A. Cooper, Jeff A. Rogers, W. F. Yarborough, L. W. Rainwater, W. J. Derrick, E. W. Spencer, Joseph Jacobs, A. R. Bond, St. Clair Lawrence, H. P. Hurt, J. A. Lee, Z. T. Leavell, J. L. Logan, E. E. Thornton, J. F. McCool, P. H. Eager, E. F. Noel, M. K. Thornton, J. F. Tull, R. L. Bunyard, W. M. Burr, Arthur Flake, David Allen, J. L. Low, W. E. Ellis, S. G. Cooper, John W. Mathis, Z. D. Jennings and Wife.

When Mr. N. T. Tull came to Baptist headquarters in 1921 as budget director and became interested in the centennial session of the Convention for 1922, he brought the collection back from the Mississippi College Library to Baptist headquarters building in Jackson where they remained, neglected for the most part in a dark, dismal room, till 1926. That year the State Convention created a Baptist Historical Committee of three members, R. L. Breland, P. I. Lipsey, and J. L. Boyd, who organized with R. L. Breland as chairman, P. I. Lipsey as custodian, and J. L. Boyd as secretary-treasurer. The Mississippi College Library was chosen as the most suitable

place for the safe-keeping of the collection. The secretary spent many days in this dark, dismal room classifying the remnant of these dusty, musty records preparatory for transfer to the library. (It was a remnant, as many valuable documents had been taken by others more interested in them, and valued them more highly than we.)

The college graciously granted us the privilege of a favored section in the basement of the library for shelving. There you will find them orderly arranged, classified, catalogued in a way, and at the disposal of any one who might desire to consult them. None of them are to be removed from the library, however, except upon written permission of either Dr. P. I. Lipsey, Dr. R. B. Gunter or J. L. Boyd.

Our collection is becoming more complete and of greater value each succeeding year. But there is a very great need of a more earnest and concerted effort in completing the files of the associational minutes, securing old church records and other historical documents, etc., of incalculable value for safe-keeping from disastrous fires and criminal neglect, throughout the state. We have no funds with which to operate, except an occasional appropriation from mission money of the Baptist State Convention Board, which is very reluctantly granted us, and properly so. Hence, we urge the importance of organizing a Mississippi Baptist Historical Society of brethren and sisters who are particularly interested along this line, but auxiliary to the State Convention, whose primary purpose should be that of collecting, classifying, cataloguing, binding and otherwise preserving these sacred records of our denomination in the state.

Virginia has such a society and boasts of a collection of Baptist historical data "unequalled in extent and historical value by that for any other state or by any other denomination." And we do well to keep step with our brethren. The reason for this special emphasis being placed on this matter is the culmination of efforts for the writing of a Southern Baptist history in the near future, perhaps a centennial edition in 1945.

—BR—

Mississippi W. M. U. has set as a mark for next year a ten per cent increase in their offerings which last year were over \$31,800, for various mission objects.

Rev. T. F. Harvey preached and Mr. Otis Thompson sang in a meeting just closed in First Church, Salisbury, N. C., where Dr. Arch C. Cree is pastor.

—BR—

ITEM FOR YOUR BUDGET

—O—

Budget committees in the churches of the Southern Baptist Convention have a responsible task, but one of their greatest responsibilities is the proper provision for the support of their pastors. This support should include not only his food, raiment and shelter together with books and periodicals—it should also include a reasonable provision for disability and old age. This provision for disability and old age should not be considered as a gratuity and different from his regular support, but rather as a part of that support. A church that furnishes a parsonage is not giving the pastor a home as a gratuity, but as a part of his compensation; so, likewise should the churches regard old age security for their pastors, and the provision that they make in their budgets as a part of their compensation.

Remember the pastors must match the payments of their churches by an equal amount, which means that he pays from one hundred to five hundred times as much, or more, than any individual member does for his old age security.

Much interest is being manifested at this time throughout the bounds of the Convention in the Age Security Plan of The Relief and Annuity Board. Pastors are hesitant about presenting this matter to their budget committee. Let the laymen take the initiative. For further information address; Thomas J. Watts, Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

THE CONVENTION AND WOMAN'S COLLEGE

—O—

The following is taken from the Hattiesburg American in which Dr. W. E. Holcomb speaks of the Convention's attitude toward the college:

"We are highly gratified because of the support accorded Mississippi Woman's College at the Mississippi Baptist State Convention at Philadelphia. The reaction of friends over the state has also been extremely encouraging. This has already taken the form of additional subscriptions to the endowment and the first registration of students for our 1938-1939 session.

"However, it must be emphasized that the progress thus far made does not constitute the victory sought but only opens the avenues for such victory. Cash and pledges for our endowment campaign, in the amount of \$162,000, were reported to the convention at Philadelphia. The convention agreed to issue a non-maturing instrument in the amount of \$50,000, bearing five per cent interest, to be held in the endowment fund of the college until further contributions in the amount of such \$50,000 could be secured. Payment of the \$2,500 interest annually for the \$50,000 is thereby guaranteed.

Two Points

"To realize the \$212,000 made possible in this manner response along two lines of activity must be challenged.

"First, the payment of all outstanding pledges to the endowment campaign; and, second, co-operation in the campaign to secure at least \$50,000 cash or its equivalent for retirement of the convention's participation in such amount.

"The conditions to payment of all pledges have been met and all subscribers will welcome the privilege of making their subscriptions available.

Association Meets In March

"The significance of the time element lies in the fact that the Southern Association of Colleges and Secondary Schools will convene in March, 1938. The support given by the Baptist State Convention does not automatically remove the college from probation but it is our very definite opinion that payment of pledges or their reduction to a form acceptable to the Southern Association will guarantee the goal sought by the institution.

"Cooperation at this time on the part of all our friends should make it possible that Mississippi Woman's College will within the next few months become the first college for women in the state of Mississippi to reach the endowment requirements of the Southern Association. Such accomplishment virtually assures removal from probation and at least the doubling of the student body for next session."

—BR—

Nov. 29-Dec. 3 will be preparation week at Hazlehurst church. A training school will be held, Rev. Bryan Simmons teaching the adult class.

We have received from the office of the American Association of Railroads in Washington, D. C., a printed statement of the "Need for Increased Railroad Revenues," which shows the large increase in operation and the decrease in freight rates and passenger fares. The railroads show clearly that their prosperity means prosperity for others and vice versa. It will do none of us any good to strangle the railroads. They deserve the support of all our people, and are entitled to fair dealing from the federal and state commissions which pass upon the rates which they may charge.

Pastor D. W. Moulder had Rev. Wade Smith and Mr. Otis Perry with him as preacher and singer in an eight days meeting at Beulah church in Simpson County. In spite of bad weather there were good crowds. They were convinced that a revival is possible for a country church in winter. There were 18 added to the church, 12 of them by baptism. A Sunday school rally was put on resulting in 126 present. A men's brotherhood was organized. The meeting was great in many ways. Pastor Moulder wishes these men could be brought back to Mississippi from Ft. Worth, Texas.

CONVENTION SERMON

By W. A. Roper

Rom. 5:8. The Message of the Cross.

The cross is the focal point and central figure of all history. To it prophecy pointed from the Gospel gathers its power and inspiration. On it hung the Son of man and the Son of God. It was not only an execution, but more it was a sacrifice. It was an exhibition of human hate but of Divine love.

Christianity is the outflow of the Cross. Christ has nothing to offer to give life to the sinner but the Cross. He was wounded for your transgressions, a Lamb slain from before the foundation of the world.

Pilate wrote his superscription above it but God wrote above that, "While we were yet sinners Christ died for us."

I wish we might take our position at the foot of that Cross and look up into the face of Him who hung thereon and listen to the message of the Cross to a lost world. The first word of the Cross of which I speak

1. This is the supreme expression of God's love for a lost world.

Love is the starting point in Christianity. "God so loved the world that he gave his only begotten Son." Love is measured by love's gifts. Better still love is measured by love's sacrifice.

Words are inadequate to express the depth of God's love. He would say to us if you wish to read my heart behold Calvary.

The atonement is the expression on earth of a love that filled God's heart from the beginning, it is His self giving to save us from the penalty of our sins.

The text tells us that God commends, proves his love by giving his Son for us in that while we were sinners, in rebellion against him. Some characteristics of God need no proof, they are evident in nature, such as his power, his wisdom, but when we behold nature's laws and see how she always demands the penalty for any violation we are made to feel that God is implacable but when look away to Calvary we feel like one of old when he said, "We love the Lord because He first loved us." Such love, such sacrifice should call forth from us the deepest gratitude and most devoted service. May God help us to say, "Lord here am I send me."

2. The second word of the Cross is the emphasis God places on the value of the soul.

What is a soul worth? To what can you compare it? You can not estimate its value by comparisons, there is nothing like it, nothing in its class. When Jesus attempted a comparison he said, "What doth it profit a man if he should gain the whole world and lose his soul?" Perhaps, we could get some conception of the value of the soul by thinking of its amazing capacity for enjoyment or suffering.

How much can a soul enjoy? or how much can it suffer? What is the limit of its capacity for either? We can not conceive of such a limit in this life. How baffled our thoughts of the bliss of heaven or the tortures of hell. The book of God only draws some pictures faintly to suggest the experiences of the soul's future, when he would picture it in the blessed state. He spoke of it as a place of many mansions, the Father's house, as a house not made with hands eternal in the heavens, as a city whose walls are of jasper and streets of pure gold, with the pure river of the water of life and the tree of life bearing the twelve manner of fruits, where there shall be no more death, tears, crying, sorrow or pain, where God himself shall be with them and shall be their God. On the other hand when he speaks of the sufferings of the lost, it is the worm that dieth not and the flames that shall not be quenched. The lake of fire and brimstone where they shall be tormented day and night forever and forever.

Again the value of the soul is suggested from its eternal existence. The soul is immortal, as eternal as God himself. When nations have passed, mountains have crumbled, stars have fallen, night and day are no more, seas are dry, the moon has waned and the sun shines no more the

soul will still live. How valuable that soul and how precious in the sight of God which must spend eternity either in the realms of God's heaven or in the despair of the devil's hell.

3. The cross is the expression of God's attitude towards sin.

God can not look upon sin with any degree of allowance. God is pure and sin is the essence of impurity. Sin is rebellion against God. When Adam sinned he was driven from the garden. Then the world became so wicked it was destroyed by the flood. Fire was rained upon Sodom. When God's chosen people refused his Christ he turned to the Gentiles. The Christ on the cross is God punishing sin. He bore our sins in his own body on the tree. On him Jehovah hath laid our iniquities and by his stripes are we healed. God must punish sin. He can not overlook it. We speak of God forgiving our sins, but in reality God can not forgive sin, that is just pass it by. A criminal is under the sentence of death and sends a petition to his sovereign asking pardon. A messenger brought word that the king pitied the criminal but could not forgive the crime, when the condemned man heard that he said there is no hope then for me. The messenger drew near and said, there is one way by which you can be saved, that is for the king's son to take your place. He said, I am the son and have come to change places with you, so the shackles were removed from the arms of the criminal and placed on the king's son and the man went free. That is God's plan for his Son to take the sinner's place and suffer in his stead.

"Through my hand no nail is driven,
On my brow no thorns are worn,
In my side there is no spear-wound:
Jesus all my sin hath borne.

His the nails relentless driven,
Mine the peace by Him procured;
For this soul with sin so burdened,
Freed in mercy, in love allured.

His the crown of thorns sharp-piercing
Mine the peace for aye to last;
Mine the crown of fadeless glory
At his blessed feet to cast.

His the spear, His dear side wounding,
Mine the peace with God thus made;
Sinless he, and yet sin-bearing,
All our sins on Him were laid.

'Neath thy cross I stand and worship,
Suffering man, yet conquering God,
Resting on thy death-atonement,
Weary I lay down my load."

Jesus says: I lay down my life for the sheep, No man taketh it from me. The Son of Man came to give his life a ransom for many. This is my blood of the covenant, which is shed for many unto the remission of sins. The blood of Jesus Christ cleanseth us from all sin.

What can wash away my sins?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.

4. The next word of the cross declares there is no other way for a lost world to be saved.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

"I am the way, the truth, and the life: no man cometh unto the Father but by me."

"Look unto me all ye ends of the earth and be ye saved for beside me there is none other."

"With out the shedding of blood there is no remission."

The law declares that the soul that sins it shall surely die, so there must be death to satisfy and honor the law. Then the sinner must die either in himself or in his substitute. God can not dishonor his Divine law. The penalty of sin must be paid.

Then the justice of God must be reckoned with. God is just and his justice must be satisfied and that justice can be satisfied only when his law has been honored and the penalty has been

paid. Jesus was set forth as a propitiation for our sins "That God might be just and the justifier of him which believeth in Jesus."

Brethren, if a soul could be saved with out the death of Christ then he died in vain and God the Father would be chargeable with his blood.

The last sacrifice any earthly father will make would be the life of his son and that would be made only when nothing else would accomplish the result, so God our Father when no other way could be found, "So loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish but have eternal life."

5. The next word of the cross is, this leaves the sinner without excuse.

Sinner friend, if God has so loved, and thus suffered in the person of his Son to make possible your salvation, then offers it to you without money and without price what excuse have you? How faithfully he warns you and how earnestly he invites you.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

"And the Spirit and the bride say come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"Him that cometh unto me I will in no wise cast out." So then you are without excuse.

6. My last word from the cross is, that it furnishes the highest motive to life for service.

Love was the motive in the heart of God to give Christ for us. There is nothing that so thrills the heart and lifts a man up as to know that somebody loves him and is willing to suffer for him. There are four motives set forth in the scriptures, fear of punishment, hope of reward, sense of duty and the feeling of love. Nowhere is it said that God so feared, or hoped or even had such a sense of duty but that God so loved.

No motive moved God but love. Love is the supreme motive and the only one associated with the cross.

Since Christ on the cross reveals the great compassionate heart of God this should call forth our deepest sense of gratitude and devotion of love. "We love the Lord because he first love us." Love will bind hearts when all else fails. A look at Calvary should call forth our best.

A nurse was called to attend a sick child, she watched, administered sat by the bedside day and night but in spite of all she could do the child died, then she folded the little hands across the pulseless breast and went out saying I did my duty and felt satisfied with duty done. But another child is sick and instead of a nurse the mother watches, waits, administers by day and by night but in spite of all she can do the child dies, then mother folds the cold hands across the little breast and goes out and weeps because she could do no more. Brethren, that suffering, dying Christ, that cross of love calls for our best. If only the compassion of that heart could be ours we would pay our debts, endow our schools and preach the gospel unto the uttermost parts of the earth.

When Paul would compare the three great graces, he said, "Now abideth faith, hope, love but the greatest of these is love."

Many Baptist churches have placed a 3% provision—that is 3% of the monthly salaries of their pastors in their annual budgets to match a like payment by their pastors in order that they might join with them in providing against old age or disability dependency through the AGE SECURITY PLAN OF THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION. Do you want to investigate this matter? Do you want your church to do the Christian thing by its pastor? Do you want free literature concerning it? Will you think and pray about it and bring it to the attention of your budget committee or deacons? Write Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

We have
is very ca
and are m
are taking
the shuffl
swimming-
the lady
tables earl
at night.
and nearly
and I enj
the starbo
looking at
long time
down and
I plan to
portunity.

We are
tomorrow.
seek with
Sunday, S
We pass
will be th
sight the
morning w
second fir
station No.
are assign
esting to
down the l
to wear th
as to know
accidents.

I visited
He is a pl
the World
glad to see

No serv
that the M
but I supp
perienced.
two others
twenty-two.
sionaries at
England, F
places. The
teen years
going to B
in Argent
a-half year

I had a
and I spent
ters to frie
my roomm
asked me i
my work in
I told her I
asked me to
my best to
know how,
sympathetic
Oklahoma, I
This one w
Episcopalian
Baptists.
Wednesday,
We contin
other better
is from No
the assistant
is a Mr. Jo
passengers
with whom
No one go

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

TRAVELOGUE

(Continued from last week)

Wednesday, September 21.

We have been seeing Haiti today, and the sea is very calm. We average 320 miles per day, and are making good time. Activities on the ship are taking on plenty of life. The purser fixed the shuffle-board and ping-pong games, the swimming-pool has been opened, and many of the lady passengers gather around the bridge tables early in the morning and play until late at night. There are fifteen ladies on the ship, and nearly all of them play bridge. Miss White and I enjoy our steamer chairs, which are on the starboard side, and find much pleasure in looking at the sea and reading. It has been a long time since I had the privilege of sitting down and reading a book straight through, so I plan to take advantage of this splendid opportunity.

We are to pass the island of Santo Domingo tomorrow. It is very warm as we play hide-and-seek with the islands.

Sunday, September 25.

We passed Santa Barbara yesterday, and it will be the last land that we'll see until we sight the Brazilian coast. After breakfast this morning we were called to the deck for our second fire-drill. My roommate and I go to station No. 3, and about sixteen other passengers are assigned to this one, too. It is quite interesting to watch the sailors unfasten and let down the life-boats. We passengers are required to wear the lifebelts during the fire drill so as to know what to do in case of fire or other accidents.

I visited this morning with Mr. George Kelly. He is a playwright from Hollywood. He was in the World War and I don't think he would be glad to see another one.

No services on ship today. Someone thought that the Mormon bishops would have services, but I suppose they are too young and inexperienced. One of them is twenty years of age, two others twenty-one, and the others perhaps twenty-two. Their board is sending out 92 missionaries at this time. They go to South America, England, France, Germany, Austria, and other places. They send some men who are only eighteen years of age. Two of these on board are going to Brazil and the other three will work in Argentina. They are to be gone only two-and-a-half years.

I had a fine time reading my books today and I spent a while this afternoon writing letters to friends back in the United States. When my roommate came to dress for dinner, she asked me if I would speak to the group about my work in Brazil. It rather surprised me, but I told her I would before we reached Rio, so she asked me to do it next Sunday night. I will do my best to give them as helpful a talk as I know how, but I am sure I will not have the sympathetic audience that I had in Mississippi, Oklahoma, Louisiana, Texas, and North Carolina. This one will be composed of Jews, Catholics, Episcopalians, Presbyterians, Mormons, and four Baptists.

Wednesday, September 29.

We continue to sail, and everybody knows each other better. Captain Olsen is very friendly. He is from Norway. The purser is a German and the assistant purser is a Jew. The chief engineer is a Mr. John Cullen. He doesn't mix with the passengers very well, but has singled out three with whom he plays bridge every night.

No one goes hungry on the Delsur. We have

"three square meals" a day besides bouillon and crackers at 11:00 a. m., tea and cakes at 4:00 p. m., sandwiches at 9:30 p. m., and those who sit up until one or two get a midnight lunch, which is toast and coffee or fruit. I am trying to be normal in my eating and sleeping, and don't think I have gained any extra pounds.

I have finished eight books and am now reading "In The Steps of S. Paul," by Morton. I find it very interesting, especially the description of the places I visited in 1934. I feel as he does about Famagusta on the Island of Cyprus. Friends did not know how much they were contributing to the pleasure of my trip when they sent me these books. I have also read the September number of the "National Geographic" and was delighted with the article about Mississippi. I think Mr. Hildebrande gave us a good one.

Saturday, October 2.

We crossed the equator Thursday and are now hugging the Brazilian coast. We passed Recife yesterday, Maceio and Bahia today. Our programs over the radio are all broadcast from Brazilian stations now, and it makes me realize that we are almost there. It has been very cool all the week. For the last two days I have found it too cool and windy to sit in the steamer chair.

We did not have the initiation ceremony that usually takes place when we cross the equator. Some thought it was because we did not have enough people on board ship who had crossed before to make up the court. It takes fifteen. But I really think it was because the wind was too high and they thought it would be risky to throw the ones who are being initiated into the swimming pool.

Monday, October 3.

At eight o'clock last night the passengers, captain, chief engineer, purser, assistant purser, ship's doctor and two or three of the stewards assembled in the lounge and it was my privilege to talk to them thirty-five minutes about Brazil, its people, customs, and about my work. I tried to picture to them the needs of Brazil and of any country whose god is not Jehovah. Did you ever try to speak to a group of people who had gone in heavy on drinking, gambling, and card playing for two weeks? If you have, you can imagine how I felt to stand before that audience. But God gave me strength and I told them that I would not change my work for anyone's, and that I counted it the greatest possible privilege of my life to be permitted to work among a people that is hungering and thirsting for the Gospel. Many came to thank me for the message. Among the ones who thanked me most deeply were the Catholics and Jews. They said: "Wouldn't it be wonderful if someone would give of his means in order that hospitals and schools could be erected in the far interior, so that ignorance and unnecessary physical suffering might be wiped out!"

Tuesday, October 5.

At six o'clock this morning we saw the lighthouse at Cabo Frio, and oh, how good to see Brazil's lovely scenery again! We dropped anchor in the Rio Bay at noon. We then waited for the doctor, police, and immigration officer to give us permission to go ashore. As our ship was piloted to the docks, we discovered the faces of missionaries and Brazilian friends who had come to give us "Bienvidos," (welcome), and our hearts beat with joy and thanksgiving as they said, with flowers and speeches, "We thank God that you have had a profitable and pleasant furlough, a safe trip, and are back again to

help us in the great task of bringing Brazil to the feet of Jesus."

"Jehovah hath done great things for us, whereof we are glad."

—BR—

The work of Shanghai University goes on in spite of the war, the students being transferred from the college buildings to the publication building.

—BR—

Our Baptist people of Mississippi should be, and many of them are, truly grateful to Rev. J. L. Boyd, now pastor of Forty-first Ave. Church, Meridian, for his diligent and sensible efforts to collect all necessary facts with reference to Baptist history in the state. He keeps on keeping on. At the Pastors' and Laymen's Conference last week at Philadelphia he made a good address on the needs in this line, urging assistance from the people over the entire state to gather historical documents to be preserved in Mississippi College Library. He then got the brethren and sisters to join in the organization of the Mississippi Baptist Historical Society, formed immediately at Philadelphia. A good number joined forthwith, and there will doubtless be many others to come in who are interested in preserving our Baptist history. The terms of membership are simply giving your name to Rev. J. L. Boyd, pastor Forty-first Ave. Baptist Church, Meridian, and paying one dollar a year, or ten dollars for a life membership. In the organization P. I. Lipsey was made president and R. L. Breland vice-president. An executive committee was appointed including the officers and four others, W. R. Cooper, W. H. Sumrall, David Guyton and H. L. Martin. A constitution was also adopted tentatively. This is practically the resumption of an organization which functioned a good many years ago.

FELLOWSHIP OFFERINGS AT LORD'S SUPPER

—O—

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION would be grateful to the churches if they would take a "FELLOWSHIP OFFERING" on the First Sunday in November, or on some other date more suitable to them, for the purpose of supplementing the meager checks which the Board is able to send out to its one thousand two hundred relief beneficiaries consisting of aged ministers and widows. Will not the pastors and deacons of our churches in your State give special heed to this request and send in through your State Secretary-Treasurer the amount that you realize from this offering marked, "For Ministerial Relief Special."

Many churches of the several states have taken these "Fellowship Offerings" at the Lord's Supper during the past year, but the many amount to only a scattering few when we think of the whole number of churches in our Southern Baptist Convention.

How reasonable a request this seems to be and how pleased our churches should be to respond to it. Surely there will be interest manifested by thousands of our churches and church members in providing something extra for the winter months to be sent to our needy veterans and to the widows of deceased veterans. A simple statement by the pastor one week in advance of taking the offering would insure worthy gifts. Thomas J. Watts, Executive Secretary, Relief and Annuity Board, Dallas, Texas.

PROCEEDINGS OF THE MISSISSIPPI BAPTIST CONVENTION

(Continued from page 1)

prise, when it was voted on, that not a single vote was heard in dissent. It was unanimous.

The plan was couched in the following resolutions: "We recommend that the present bonded debt of the Convention in the amount of \$462,100.00, together with interest of approximately \$40,000.00, and also an unpaid pro-rata of 75 Million Campaign funds to Mississippi College and Blue Mountain College amounting to \$42,761.46 which had been used in 1922 for dormitory buildings at Woman's College, be refunded by issuing 6% bonds in the sum of \$544,861.46 with interest payable semi-annually, said bonds maturing over a period of 20 years. Beginning Dec. 1, 1938 and running to December 1957; payment of principal and interest to be according to attached schedule.

"It is also recommended that the endowment campaign period for Blue Mountain College be extended for another year."

Dr. Gunter explained that the schedule of payments above referred to, but not given here for lack of space, would be in amount easily met by Mississippi Baptists provided their gifts for the next twenty years were to be on a par of what they are now in 1937, including that from the Five Thousand Club.

It was a reasonable and feasible plan and the only one that seemingly met with unanimous approval of the Convention Board, and the Convention voted it unanimously. Everybody was happy and felt like returning to their churches to renew their loyalty and put forth renewed efforts to press on in the task to pay our debts, and carry on the other work besides.

But the matter of the completion of the endowment campaign for Woman's College was referred to the Education Commission who were instructed to bring in their report tomorrow morning at 9:20, outlining a plan and authorizing the continuance of the endowment campaign, if such seemed best.

(Continued next week)

BOARDS AND COMMITTEES OF STATE CONVENTION

State Board Members

Terms Expire 1938:

Alcorn, T. W. Young; Benton, W. B. May; Itawamba, S. T. Graham; Marion, H. D. Jordan; Marshall, D. L. Hill; New Liberty, Charlie Morgan; Newton, J. E. McCraw; Oktibbeha Co., J. D. Ray; Perry, T. R. Coulter; Prentiss, J. D. Thompson; Rankin, D. H. Barnhill; Riverside, N. D. Timmerman; Sunflower, W. A. Bell; Tallahatchie, J. R. G. Hewlett; Tippah, J. B. Parker; Tishomingo, M. C. McGill; Union, J. V. May; Walthall, W. R. Cooper; Wayne, M. S. Varnado; Yalobusha, G. E. Denley; Yazoo, D. I. Young; Zion, J. B. Middleton; Simpson, G. O. Parker.

Terms Expire 1939:

Bolivar, I. D. Evanson; Calhoun, L. F. Haire; Clay, J. A. Stewart; Chickasaw, R. B. Patterson; Choctaw, H. L. Rhodes; Clarke, E. C. Hendrix; Coldwater, C. P. Dockery; Columbus, J. D. Franks; Copiah, George P. White; Covington, W. L. Holcomb; Deer Creek, J. D. Davis; Franklin, W. W. Kyzar; Hinds-Warren, W. A. Hewitt; Gulf Coast, G. C. Hodge; Jackson, J. F. Brock; Kemper, W. E. Hardy; Lafayette, F. M. Purser; Leake, W. C. Hughes; Madison, H. E. Spell; Mississippi, E. K. Cox; Neshoba, D. A. McCall; Noxubee, R. D. Pearson; Pike, J. B. Quin; Pontotoc, H. G. West; Smith, D. W. Moulder; Union County, Varda Smith.

Terms Expire 1940:

Carroll, L. D. Sellers; George, F. J. Eubanks; Greene, W. E. Stewart; Grenada, J. B. Perry; Holmes, W. R. Haynie; Jasper, W. J. Shoemaker; Jeff Davis, S. L. Walker; Jones, E. D. Hurst; Kosciusko, J. E. Sweaney; Lauderdale, H. C. Bass; Lawrence, B. E. Phillips; Lebanon, M. P. L. Love; Lee, S. B. Cooper; Leflore, C. S. Thomas; Lincoln, B. L. Davis; Monroe, J. M. Walker; Montgomery, N. G. Hickman; Panola, W. E. Lee; Pearl River,

R. K. Corder; Scott, C. O. Estes; Tate, H. L. Martin; Winston, J. N. McMillin.

Mississippi College Trustees

Terms Expire 1938:

R. E. Jackson, Cleveland; N. R. McCullough, Hattiesburg; Kern Pratt, Greenville; W. A. Sullivan, Natchez; J. W. Lee, Batesville.

Terms Expire 1939:

J. W. Mayfield, McComb; Webb Brame, Yazoo City; T. M. Hederman, Jackson; A. S. Bozeman, Meridian; F. M. Coleman, Jackson.

Terms Expire 1940:

A. C. Puckett, Columbus; Greek Rice, Jackson; J. E. Wills, Newton; J. H. McGehee, Columbia; R. L. Bedwell, Columbus.

Blue Mountain Trustees

Ira B. Scale, Holly Springs; W. H. Vanlandingham, West Point; Paul Owens, New Albany; E. M. Hawkins, Corinth; Mrs. Emma F. Armstrong, Louisville.

Terms Expire 1939:

H. E. Ray, Corinth; Judson Chastain, Lexington; John Collier, Leland; A. A. Graham, Blue Mountain; J. H. Kyzar, Drew.

Terms Expire 1940:

Mrs. Clara Powell Trussell, Jackson; W. C. Stewart, Houston; W. H. Anderson, Booneville; J. P. Kirkland, New Albany; Mrs. Iris Richey Carpenter, Starkville.

Woman's College Trustees

Terms Expire 1938:

C. H. Lipsey, Brookhaven; E. H. Westmoreland, Leland; H. T. Brookshire, Gulfport; Ben. Stephens, Hattiesburg; B. C. Cox, Picayune.

Terms Expire 1939:

J. A. Barnhill, Hattiesburg; W. A. Green, Waynesboro; J. J. Denson, Bay Springs; W. J. Pack, Laurel; F. D. Montague, Hattiesburg.

Terms Expire 1940:

A. Polk, Hattiesburg; R. W. Fox, Hattiesburg; Robert M. Ross, Hattiesburg; G. M. McWilliams, Hattiesburg; B. J. Carter, Meridian.

Trustees Ministerial Education

Terms Expire 1938:

M. P. L. Berry, Clinton; D. A. McCall, Philadelphia; R. L. Breland, Coffeeville.

Terms Expire 1939:

M. O. Patterson, Clinton; J. W. Middleton, Clinton; M. Latimer, Clinton.

Terms Expire 1940:

A. A. Kitchings, Clinton; W. S. Landrum, Clinton; Owen Williams, Utica.

Trustees of Mississippi Baptist Hospital

Terms Expire 1938:

G. W. Covington, Hazlehurst; J. S. Love, Jackson; Rush Knox, Jackson; W. Jacobs, Jackson.

Terms Expire 1939:

D. C. Simmons, Jackson; Mrs. Jeff Kent, Forest; Mrs. B. H. Lovelace, Clinton; W. R. Rogers, Vicksburg.

Terms Expire 1940:

J. P. Wall, Jackson; T. W. Green, Wesson; W. C. Howard, Water Valley; R. M. Hederman, Jackson.

Trustees Baptist Memorial Hospital

Terms Expire 1938:

Ira B. Seale, Holly Springs; H. E. Seay, Corinth; C. G. Bobo, Lyon.

Terms Expire 1939:

Will M. Garrod, Greenwood; A. L. Emmerson, Hernando; A. M. Patterson, Como.

Terms Expire 1940:

L. T. Lowrey, Blue Mountain; J. E. Buckhanan, Blue Mountain; W. T. Lowrey, Clinton.

Trustees Mississippi Baptist Orphanage

Terms Expire 1938:

M. E. Leake, Tupelo; Forest Cooper, Indianola; A. K. Godbold, Jackson; H. M. King, Jackson; L. W. Ferrel, Jackson; I. S. Barnes, Jackson.

Terms Expire 1939:

W. N. Taylor, Clinton; J. M. Evans, Jackson; Thomas Purser, McComb; B. B. Hilbun, Pontotoc; R. L. Goodwin, Forest; L. L. Brown, Kosciusko.

Terms Expire 1940:

R. W. Dunn, Hattiesburg; Everette Cole, Philadelphia; Mrs. I. C. Knox, Vicksburg; Harry Smallwood, Laurel; R. C. Smith, Drew; R. M. Hederman, Jr., Jackson.

Committee on Social Service

Terms Expire 1938:

P. S. Rogers, Tylertown; W. A. Green, Waynesboro; G. C. Hodge, Biloxi.

Terms Expire 1939:

W. J. Shoemaker, Bay Springs; E. J. Caswell, Greenwood; D. L. Sturgis, Tunica.

Terms Expire 1940:

N. A. Edmonds, Shubuta; J. L. Boyd, Meridian; A. A. Kitchings, Clinton.

Committee on Aged Ministers

C. J. Olander, Morgan City; W. T. Lowrey, Clinton; W. S. Landrum, Clinton; M. A. Davis, Union.

Advisory Board Hillman College

Miss M. M. Lackey, Jackson; H. M. King, Jackson; Auber J. Wilds, Oxford; W. A. Green, Waynesboro; R. K. Horton, Columbia; Webb Brame, Yazoo City; W. E. Lee, Como; J. W. Mayfield, McComb; W. C. Howard, Water Valley; B. W. Walker, Poplarville; E. H. Westmoreland, Leland; J. H. Street, Laurel; A. L. Goodrich, Clinton; J. H. Kyzar, Drew; C. O. Estes, Morton; D. A. McCall, Philadelphia; J. W. Middleton, Clinton; Earl McElroy, Charleston.

Executive Committee Brotherhood of the South

W. L. Day, Collins; John D. Davis, Greenville; B. G. Lowrey, Hattiesburg; P. S. Weaver, Tupelo; R. F. Bass, Hattiesburg; H. R. Stone, Decatur; Goode Montgomery, Laurel; J. L. Taylor, Gulfport; Herman Dean, Canton; S. E. Travis, Hattiesburg.

Standing Committee on Temperance

P. I. Lipsey, Clinton; L. G. Gates, Laurel; N. S. Jackson, Jackson; F. M. Purser, Oxford; R. B. Gunter, Jackson.

Committee on Order of Business

R. L. Wallace, chairman, Raymond; L. W. Ferrell, Jackson; A. B. Pierce, Crystal Springs; D. H. Barnhill, Pelehatchie; Madison Flowers, Goodman.

—BR—

At the December meeting of Central Mississippi Baptist Preachers' Conference in Jackson on the thirteenth a new feature will be introduced in the matter of a "Question Box." Every preacher is supposed to bring written out one or more questions as to things he would like to know, on any serious subject in the world. It may be scripture interpretation, or personal or pastoral problems, or social, racial, national, international; anything that puzzles you which you may believe your brethren could help you. Bring your questions written and you may get as many answers as there are preachers present. On the program also will be Devotional by L. P. Petty; Study in Galatians by L. W. Ferrell; Christian Approach to Social Conditions by Dr. Cranfill of Mississippi College; N. T. Word Studies by H. E. Spell; Pastor's Relations to Poor Members by A. B. Pierce; Sermon by W. R. Rogers; Special Music and Miscellaneous.

—BR—

This is Thanksgiving Day. Our hearts turn with gratitude to the Giver of every good and perfect gift.

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise."

There is always one passage of scripture that comes to mind on this day of thanksgiving. You will find it in Hebrews 13:15f, "Through Him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name. But to do good and to communicate (share with others) forget not: for with such sacrifices God is well pleased." It will be well for us if we do not simply feast on the fat things of the earth, nor allow the day to degenerate into one for mere sport; but that we go to the house of God with them that keep holy day. In our homes we ought also to praise His name for His wonderful protection and guidance all along the way. "Unto Him that loveth us and loosed us from our sins by His blood; and He made us to be a kingdom, praise unto His God and father, to Him be the glory and dominion forever and ever. Amen."

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter April 4,
1916, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

Our Advertising Department is in charge
of Jacobs List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
York Office, 40 Worth Street, New York,
N. Y.; J. Archie Willis, 162 E. Ohio Street,
Chicago, Ill.; Geo. F. Dillon and Julian A.
Kirk, 500 National Fidelity Life Building,
Kansas City, Mo.; G. H. Ligon, 421 Bilt-
more Ave., Asheville, N. C.; J. W. Ligon,
129 Park Drive, N. E., Atlanta, Ga.

EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Convention Comments

The Mississippi Baptist Conven-
tion meeting at Philadelphia, Nov.
15 to 18 was one of importance. The
work accomplished will tell in fu-
ture generations. The refinancing of
our debts was a wise move and the
action concerning Woman's College
was perhaps the only thing that
could have been done. Fear has hurt
Baptists in the past and we are
still suffering from it.

The little city took good care of
the visitors. It took courage to un-
dertake such a task, but "Scotchie"
and his helpers undertook it and
succeeded in a fine way. The home
of wife and I was in the home of
the Crews sisters, five in number—
Misses Margaret, Alice, Eliza and
Mary, and Mrs. Virgie Phillips.
They are daughters of the late Rev.
and Mrs. Peter J. Crews. They live
together in their own home and
work for a support, making a good
living. They are also good church
workers. They are our friends of
long standing.

Among the good addresses of the
meeting were one on Home Missions,
by Rev. Lucien Smith, of Louisiana,
and one by Rev. Muirhead of Bra-
zil. These addresses gave actual ex-
periences of the work being done
by the Home and Foreign Mission
Boards. Theory is fine, but deliver-
ing the goods is better. Brother
Smith is a German-French preacher,
converted from Catholicism and is
one of the most enthusiastic work-
ers in that destitute region in South
Louisiana. He left us feeling that
God is in this work. Brother Muir-
head has been in Brazil for several
years, and has recently made a trip
through central Europe which he
says, "Is the greatest mission field
in the world."

Our Dr. F. M. Purser makes an
ideal presiding officer. He keeps the
business moving, he acts instantly on
all points of order, he is impartial
and fair to all. His smile, manner
and capable administration helped
much in the harmony and dispatch

of the business of the Convention.
Some bitter wrangling over the af-
fairs of our denominational work
was predicted, but we have not had
a more harmonious session.

It was stated several times by
speakers that our emphasis on
paying our debts during the past
several years has retarded our
work; that evangelism had been un-
deremphasized to our loss. Per-
haps there is truth in these state-
ments. When the fires of evangelism
burn low all phases of our work
suffer. Our phenomenal growth dur-
ing the past 100 years is the direct
result of the spirit of evangelism;
but it is also true that to make no
effort to pay our honest debts is
suicidal. Dishonesty is death deal-
ing whether individual, church or
denomination. We must pay our
debts, and agitation is the only way
to get it done.

It is hoped, however, since the
debts are to be refunded and we
are given a number of years in
which to pay them, thereby easing
our present pressure, that we can
turn our attention more largely to
the main issue, that of evangelism.
Half the gospel subjects in our state
are unevangelized, we are told, and
that more than half of those seem-
ingly evangelized are unenlisted.
Evangelism not only makes an ef-
fort to save the souls of people, but
endeavors to save their lives as well.
We are glad to note that the recent
Convention took steps to stress
evangelism in the future.

Some of our former pastors, who
have been out of the state for a
while, were present. Among these
were Rev. J. F. Tull, now of Centre-
ville, Miss., and Rev. H. W. Shirley,
now of McAdams, Texas. Rev. W.
W. Kyzar, a former pastor, was
also present, bringing his wife along.

The Baptist Record came in for
much favorable comment. Our good
editor, Dr. P. I. Lipsey, was praised
for improvements in the paper, and
Rev. A. L. Goodrich, circulation
manager, was commended. Bringing
the subscription list up from 4,500
when he began to 12,000 now is a
marvelous achievement. Let the
good work go on, for the Baptist
Record is indeed "an assistant pas-
tor."

The welcome address of Mr. Walk-
er Jones was in a happy vein and
kept us laughing. Incidentally he
had something to say of their "globe
trotting" pastor, and his "mother
hubbard" oriental customs. The re-
ply by Rev. J. A. Barnhill, while
not prepared "for a welcome address
like the one delivered," made a good
impression and gave some solid food
for thought.

The resolution making Jackson a
permanent place of meeting and put-
ting entertainment on the pay plan
was likely a wise move. The body
is large and often works a hard-
ship on small cities to furnish free
bed and breakfast for the messen-
gers and visitors. There is no law
against doing so by those who so
desire, however.

We had a good Convention.

—BR—

"What is that deaf-and-dumb car-
penter so frantic about?"

"He just hit his thumb with a
hammer and he can't find his pad
and pencil."—Ex.



BAPTIST CHURCH HOUSE, DERMA

Above is the picture of the church building at Derma, Miss. It is
the product of a victorious faith. Some months ago these good
people lost their house by fire. They did not waste any time weeping
over the ashes, but went straight to work with their plans to rebuild.
Pastor Roy M. Lewis had already proved his ability to lead, and the
people were ready to follow his leadership. On the last Sunday in
October they moved into their new church home. And are they
happy! All their friends are happy with them. We rejoice with those
that do rejoice. Brother Lewis is well assisted by his wife. And the
Lord always helps those who help others. The sermon on Sunday
morning was preached by Rev. C. Z. Holland. The house speaks for
itself. It is not only handsome, but it is well arranged to take care
of the workers and work. May grace abound here forevermore.

NEW BOOK

—O—

A Symphony of Grace, or Tidings of
Great Joy, by Charles T.

Alexander, D. D.

Bradford Publishing Co., Dallas,
Texas, Price \$1.00.

This volume was inspired by and
dedicated to Dr. George W. Truett,
president of the Baptist World Al-
liance, and the world's outstanding
messenger of the gospel to the ends
of the earth. It contains a full page
late portrait of Dr. Truett. The
binding and mechanical work are
splendid. It is a symphonic poem of
beauty and unusual force depicting
the herald of the gospel in five
parts. The author, a distinguished
minister, and forceful, clear writer,
has done a masterly work. When Dr.
Truett read it he heartily approved
its publication in his honor. It is a
worthy presentation of a great
theme, and a worthy tribute to one
of God's noblemen. It is very suit-
able for a Christmas gift to any one
who loves the Lord and delights to
honor good ministers of Jesus Christ.

—Wm. James Robinson

—BR—

SECOND LITERARY FESTIVAL

—O—

Two nationally recognized poets
from the South have accepted in-
vitations to be speakers on the pro-
gram of the Second Southern Lit-
erary Festival which will be cele-
brated again at Blue Mountain Col-
lege where the festival was found-
ed on April 23, this year. The two
poets are Muna Lee Martin, native
Mississippian, a former student at
Blue Mountain and later at two
universities, now a member of the
staff of the University of Porto
Rico, the first woman ever to ad-
dress a Pan-American Congress; and
John Gould Fletcher, native Arkan-
san, student at Harvard and a resi-
dent in England for twenty years.

Muna Lee Martin's book "Sea
Change" and John Gould Fletcher's
"Ode to Arkansas" are said to be
the most appealing poems among
the many which the authors have
published.

Eleven Southern colleges and uni-
versities participated in the first
Southern Literary Festival. Invita-
tions are being issued to a large
number of colleges this year to send
representatives according to Dr.
Charles D. Johnson, dean of Blue
Mountain College and sponsor of
the Southern Literary Festival.

The date, Shakespeare's birthday,
April 23, has been set for the festi-
val. Two days may be required this
year for all of the events. Four
prizes will be awarded this year,
the John Gould Fletcher poetry
prize, the Stark Young essay prize,
the Edgar Allen Poe Short story
prize, and the A. T. Robertson
Christian Education thesis prize.

—BR—

Thoughtful Friend: "My good
man, why don't you take the street-
car home?"

Illuminated One: "Sh no ushe. My
wife wouldn't let me keep it in the
house."—Ex.

—BR—

SUBSCRIBE FOR THE BAP-
TIST RECORD.

DON'T LET COUGHING TEAR YOUR THROAT

MILLIONS USE PERTUSSIN...
FOR QUICK RELIEF

When you catch cold and your throat feels dry or
clogged, the secretions from countless tiny glands
in your throat and windpipe often turn into sticky,
irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again
pour out their natural moisture so that the annoy-
ing phlegm is loosened and easily raised. Quickly
your throat is soothed, your cough relieved!

Your cough may be a warning signal from your
respiratory system. Why neglect it? Do as mil-
lions have done! Use Pertussin, a safe, pleasant
herbal remedy for children, grownups. Many
physicians have prescribed Pertussin for over 30
years. It's safe; acts quickly. Sold at all druggists.

**Large
Trial
Bottle
for 10¢**

PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

Seeck & Kade, Inc., 440 Wash-
ington St., N. Y. C. Please send me a large
trial bottle of Pertussin. I enclose 10¢.

Name _____

Address _____

AD-25



Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for November 28, 1937

VINE AND BRANCHES

John 15:1-16

Christ and the disciples had risen from the table (John 14:31), and the remainder of the conversation took place, maybe, in the upper room where they had partaken of the supper, or in the courtyard of the house, or in the temple grounds to which some people think they had gone from the scene of the supper. There are those who think this discourse took place as they walked along the way from the city to Gethsemane, and that the imagery of the vine was suggested to Him by the vine of gold over the temple gate, placed there as a symbol of the Israelitish nation. It is altogether likely that the sight of some vine somewhere gave our Lord the suggestion of this beautiful figure, for that occurred in His teaching times without number. Somewhere, I think, He saw a vine, and the sight of it, apt illustration of the lesson He would teach His students just then, fired His fine imagination and led to this splendid discourse.

I do not know when I felt less as though I should analyze something. Let us not analyze a rose, but admire its beauty and breathe its fragrance. Let us not attempt an analysis of this passage. Let us read it slowly over and over, and close our eyes and seek to imagine the tones of a voice sweeter than any pure woman's and yet more majestic than that of any earthly king, speaking these gracious searching words to us, for their message is unto us as unto the disciples at the first.

"I am the true vine." The Jewish people are often compared in the Old Testament to a vine. Here our Lord is saying, "I am the real vine, the genuine vine, the model vine, the whole vine." Israel the symbolic vine was untrue to the husbandman, but the real vine was true to Him. "My Father is the husbandman," the vine-dresser, the vine-pruner, literally, the earth-worker, the cultivator. And He prunes the vine. Christ, the very stock of the vine was pruned by the husbandman's careful hand, and was pruned to the quick by the keen knife of affliction in the hand of the husbandman. Mark the effect of it on the character of the Christ.

"Every branch in Me." The branches which make a part of the real vine are all in Him. And any one of those branches which does not bear fruit is taken away. Did you see that occur anywhere? Do you know of a man capable of doing great service for Him, called to do that a great work for Him, who refused to do the Master's work? Did you see that man literally taken away in such manner as illus-

trated this very truth? "What do you mean, that the Lord took a man out of the world for refusing to serve in the field He had chosen?" Not necessarily that, but I think I know of cases where exactly that thing has been done. A child of the devil may run about and rant around careless of God for the moment; but, my brother, if your Lord has ordained and fitted you for a distinct work for Him, has called you to it and made that call plain to you, beware how you disregard that call and debauch that qualification. The bride of the king must conduct herself as a queen. The servant of the Lord must conduct himself in loyalty.

"He purgeth," cleanseth, the fruitful vine. That is necessary to its greatest fruitfulness. Fruitfulness is the end of a grapevine's existence. Men plant grapevines for no purpose other than that they may bear fruit.

The word of the Lord is the cleansing agent. He has made his branches clean through the word which He has spoken. Behold, how he honors and trusts that word. It has power to win the world from darkness. It has in it power to save the lost. It has in it the power to cleanse the saved. Read it. Read the portion of it comprised in our lesson text, and give it right-of-way in your life.

"Abide in Me, and I in you." Abide in Him, and give Him space to abide in you. Seek Him, and let your heart be found and bound by Him. Fix upon Him your faith and hope and love, and He will direct toward you His power, His wisdom, His comfort, and His courage.

V. 5. "I am the vine, ye are the branches." "I am the vine of which ye are the branches." The vine and the branches are all one. Ah! That's no way to say it! The vine is both the stem, the stock, and the branches. Brother Ben Whitfield entertained me for a week in his home, and one day he showed me his grapevine. The leaves and the fruit, and the twigs and the shoots and all the branches were parts of that vine. The stock and all the branches were the whole vine of which the branch were the branches. Paul said the same thing. He told the saints at Corinth (I Cor. 12:27), "Now ye are the body of Christ, and members in particular." Go on bear your fruit. You can not bear a bit of it except you abide in Christ, because the life which enables you to bear fruit is His life. You just have to be living that life, but when you are, and

Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

bear fruit, the fruit is your fruit, and He pays you for it! Now, what could be finer than that? He rewards you for bearing the fruit which you bear in consequence of living His life.

You just yield to Him and receive Him into your life, and He lets you go into the storehouse of His blessings and take what you want. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." You believe Him, don't you? He says, "If you will just let Me have My way with you, let me have My way fully, I'll let you have your way with Me just as fully. I'll let you have just as much of My heart as you let Me have of yours. I'll let you have your way with Me just as fully as you let Me have My way with you." Do you mean all that, Lord? "Well, I told you and said that you could ask anything you wanted to and it would be done for you. What else can I say?"

All the more reason for this is that the more you do within the circuit of the will of God, the more do men see Him as He is. The more grapes a branch bears, the more honor the vine has. The more fruit a Christian bears, the more glory the Father gets. People see how great a God our Father is in proportion to the abundance and excellence of the Fruit the Christians bear. "Fruit?" Yes! That means good deeds performed in His name, good thoughts harbored in the heart for His sake, and harbored till the face shines with His grace and men look into your face and catch something of the fineness and beauty of the holiness of God. It means high

resolves made and strong efforts made to keep them in the name of our God. It means the word of truth spoken in love and frankness and pity and assurance, the word of God, straight from Him, spoken in the conviction that it shall never return to Him empty, but that it shall accomplish the thing which pleases Him. All this and much more. The fruit of the Christian life becomes seed from which spring other branches to the end of all time.

V. 9. "As the Father hath loved Me, so have I loved you: continue ye in my love." God's love enabled Christ to do what He did for man. God's love was the motive power in the life of the Christ. God's love for the Christ? Yes, of course, but more than that. Christ's love for God? Certainly, but more than that. It was and is God's love for His world. This love, all-inclusive was the lofty motive of our Lord's life, as it was also of the life of His servant Paul who said, (II Cor. 5:14), "The love of Christ constraineth us." And as the love of God was the motive power in the life of the Christ and of Paul, so it is in the lives of all of His.

V. 11. "That my joy might remain in you, and that your joy might be full." The joy of the Christ was the doing of the Father's will, obeying the Father's commandments, doing the things that pleased the

(Continued on page 15)

HOSIERY

Ladies' and Misses Chardonize Hosiery, 5 pairs postpaid \$1.00. Guaranteed, write for NEW CATALOGUE

L. S. SALES COMPANY
Asheboro, N. C.



FALL IS MORE Colorful WHEN YOU GO BY BUS

Enjoy the dazzling fall color as you view ever changing scenes from wide observation type windows. Tri-State Coaches offer every travel comfort. Individual reclining chairs . . . free pillows . . . drinking water. So warm and comfortable in the coldest weather. And safe, too! 12 times safer than driving your car . . . one-third the cost. See your local agent for complete travel information everywhere . . . everyday.

SEE YOUR LOCAL AGENT FOR FARES AND SCHEDULES

TRI-STATE COACHES

MAIL THIS COUPON FOR FREE TRAVEL INFORMATION

Traffic Manager,
Tri-State Coaches,
Shreveport, La.

Please advise me how I can save time and money by Traveling Tri-State Coaches. I am planning a trip—

FROM _____ TO _____

MY NAME IS _____

STREET _____

CITY _____ STATE _____

The first me when I me to be on the pro the fellow should I be Then as from a answer can doubtedly this progra negligence winning." I would do this progra winner.

A few y close observ friend of soul winning to me and in me than a soul winn among the was that I soul during seem a ve would be during som Christian li ed to my I you, my f am sure th been great forced man The field t may I say, richer than deserves.

From my perience of prayers has a leader o a higher an that ambit

Personal and study are three in a soul written on rich experi of little ava doesn't hav They are (To realize son is in. derstanding tion and to plan clear t with. It is urgent app pulpit or pl different th with a lost.

One of t ciated most portunity it men that I the most be of Christ w in word but It is my des are many this love. V professional am sure me lives when love men love them? wrong busi

I shall to acteristic by perience. A in one of of above a with a very was being during my

PERSONAL SOUL WINNING

The first question that came to me when I received the card asking me to be responsible for this topic on the program was, "why of all the fellows and all the subjects should I be assigned this subject?" Then as I considered the matter from a more serious angle this answer came to me, "The Lord undoubtedly had something to do with this program. It is a rebuke for my negligence in the matter of soul winning." Then I promised Him that I would do my best, not only on this program, but as a personal soul winner.

A few years ago I had a very close observation of a dear preacher friend of mine active in personal soul winning. He made it attractive to me and created a greater desire in me than I had ever had to become a soul winner. The first day of 1937 among the resolutions I made one was that I would win at least one soul during this year. That may seem a very low ambition, but it would be more than I have won during some of the years of my Christian life. I have often confessed to my Lord, as I now confess to you, my failure in this matter. I am sure the opportunity has never been greater than the CCC has afforded many of us for winning souls. The field truly has been ripe and, may I say, the harvest has been far richer than this unworthy servant deserves.

From my earliest Christian experience one object in my daily prayers has been that I may become a leader of men, leading them to a higher and richer life. I still have that ambition.

Personal experience, observation and study has taught me that there are three characteristics necessary in a soul winner. There are books written on the subject by men of rich experience. But they are all of little avail if the personal worker doesn't have these three qualities. They are (1) a love for people. (2) To realize the danger the lost person is in. (3) To have a clear understanding of the plan of salvation and to be able to make that plan clear to the person being dealt with. It is one thing to make an urgent appeal to the lost from a pulpit or platform, but it is often a different thing to do personal work with a lost person.

One of the things I have appreciated most in this work is the opportunity it affords for me to show men that I do love them. One of the most beautiful things in the life of Christ was that He loved not only in word but in deed, as we all know. It is my desire to love in deed. There are many ways that I can prove this love. We can't fool men by a professional or official courtesy. I am sure men often are reading our lives when we are unaware. Do you love men as Christ taught us to love them? If not you are in the wrong business.

I shall touch on the second characteristic by relating a personal experience. A few months ago I had in one of my camps a young man of above average intelligence and with a very pleasant personality. He was being promoted to first sergeant during my last visit to the camp.

After an early service I was out playing football with a group of the boys. The moon was shining brightly and this boy and I stayed out a bit latter than the others. Then we sat down on the steps leading up to the officers' quarters and I talked to him about his life and its relation to Christ. I knew he wasn't a Christian and sought this opportunity to talk with him. We sat there until near time for the lights to go out discussing the question. But I couldn't get him to make a decision for Christ. He would put me off. I gave up and went to my room and prayed for him, and at that time I meant to continue working with him by writing, but didn't. Within a short while he lost all interest in his work and at the same time lost his balance morally. He left camp with an administrative discharge. Since then I don't know what has become of him. If I had known the danger he was in I would have plead with him all night. I have regretted ever since that night that I didn't make a stronger appeal for a decision.

One other experience and I will close. In another one of my former base camps there was a boy who was serving as mechanic for the using service. When I first went into that camp his profanity could be heard above all the rest. I formed his acquaintance by having him do a little work on my car. Then I played ball with him and soon formed an intimate friendship with him. When I would go to town with the boys on recreation nights this boy would ask me to ride the cab of the truck he would drive. It wasn't long before he expressed his fondness for "the chaplain" and would apologize to me for his profanity. Soon he confessed his faith in the Christ I presented to him. The change in his life was very noticeable to all the company, and when we organized a Clean Speech Club in that camp he was one of the charter members. After I left the camp he wrote me a real love letter in which he mentioned the change in his life. I believe this boy had a real experience with Christ.

Many other experiences of mine have proven to me that if you have the above qualities you can win souls.

N. B. Saucier, Chaplain

The undersigned gave this talk at a recent conference of the Fourth Corps Area Chaplain's. Besides the writer there were six (6) Mississippi preachers who are in the chaplain's corps present at the conference. Chaplains Cullum, McKnight, Clark, Kinard, Richardson and Bryant. The conference was spoken of



B.S.U. FLASHES FROM M.S.C.W.

Spooks, ghosts and witches invited us out for Hallowe'en. While the juniors and seniors were having a banquet with all the ceremony, "us little sisters" of M. S. C. W. tramped over to the Baptist Workshop and had gobs of fun. Of course, every freshman and sophomore was invited to honor their Sunday school class officers. Those who are leading the Baptist Sunday school class of '41 are:

President, Evelyn Pevey, Jackson; Vice-President of Membership, Charlotte Cloud, Canton; Vice-President of Fellowship, Winifred Cook, Crystal Springs; Vice-President of Class Ministries, Christine Hollis, Jackson; Vice-President of Stewardship, Margaret Jones, Morton; Class Reporter, Elizabeth Tanner, Dallas, Texas; Secretary, Ann Phillips, Slate Springs; Associate Secretary, Margaret McGough, Morton; Group Captains: Rowland Chapman, Georgetown; Grace Allen Stewart, Natchez; Alberta Vandiver, Baldwin; Marion Briggs, McComb; Eugenia Bradford, Vaiden; Sarah Alice McDade, St. Louis, Mo.; Bobbie Grace Simmons, Newton; Annie Ruth Fountain, Meridian; Wenonah Taylor, Aberdeen; Delilah Stewart, Anguilla; Teacher, Miss Rhobia Taylor.

Officers of the Sophomore Sunday School Class:

gram in Dockery formed a very fitter; Vice-President of Membership, Julis Herring, Winona; Vice-President of Class Ministries, Sue Rufian, Taylorsville; Vice-President of Stewardship, Nancy Webb, Star; Secretary, Mary Elizabeth Swain;

by many as the best yet. The fellowship was heavenly and the addresses by several high ranking men in the army were all helpful and inspiring. P. E. Cullum of McComb was re-elected president of the conference.—N. B. Saucier.

Tupelo; Group Captains: Hazel Martin, Hazlehurst; Adelaide Morrow, Europa; Maxine Varnado, Magnolia; Maxine McKinnon, Coldwater; Ethelyn Sanders, Sallis; Mamie Katherine Starnes, Hazlehurst; Emma Karl Juchheim, Grenada; Lou Shelton Ewing, Gloster; Teacher, Miss Margie Morris.

—Mamie K. Starnes, Publicity Committee

—BR—

"Were you slumming today?" asked the inquisitive friend.

"What do you mean?" rejoined Miss Cayenne.

"I saw you looking into several pawnshop windows."

"That was for musical satisfaction. It delights me to see so many saxophones and nobody playing any."—Ex.

Why BLACK-DRAUGHT

Pleases So Many People

When it comes to the proper size dose of a laxative medicine, different persons and different ages naturally need different doses. Proper size doses thoroughly do the work expected without harsh purging.

Black-Draught laxative is prepared in a dry powder so the size of the dose easily can be adjusted to the needs of the person taking it. Not too much, but just enough thoroughly to relieve constipation.

Black-Draught is so economically packaged and so reliable. But as to quality, there's nothing "cheap" about it. For instance, its principal ingredient is the leaves of a certain species of plant that are brought 10,000 miles from where they grow to the factory where the medicine is made. These leaves from far, far away, help to give Black-Draught its well known "laxative reliability." They could not be left out, or substituted, without real loss of good medicinal quality.

For a good, purely vegetable laxative, insist on Black-Draught. About 25 doses in each 25-cent package.

for Christmas give "Open Windows"

THE enduring gift is a year's subscription to this distinctive pocket-size monthly magazine of daily devotionals. Truly a Christmas gift, the January, 1938, issue includes the devotionals for Christmas week.

SEND us the names and addresses of those for whom you subscribe, with sixty cents for each individual subscription. We shall send each of these persons a Christmas card telling him that you are subscribing to "Open Windows" for him for a year. Or, if you prefer, we shall send you the cards to mail yourself. . . .

Please send your subscriptions to us not later than December 15; otherwise we cannot guarantee to deliver the announcement cards and magazines before Christmas.

Send your subscriptions to
"OPEN WINDOWS," BOX C
161 Eighth Ave., N., Nashville, Tenn.

NOTE: Be sure to—

1. Send us your name and address.
2. Send us the names and addresses of those for whom you are subscribing.
3. Tell us whether we are to send the announcement cards direct or to you for you to send.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

My, but this is a wet day, and getting cold, too. The head-of-the-house went out this morning before the light had come, starting off to the Baptist State Convention at Philadelphia. I wonder how many of you were going with daddy and mother. I hope this rain does not give you any trouble. This sort of weather, rainy and cold, is very frequent at Baptist Conventions. I remember being at one once at Winona, where all the automobiles in town were put at the use of the delegates.

The Record this week has more about the Orphanage, which will interest you. Let's work hard to get up our Ernest Clark memorial fund. It stands this week just the same as last week, \$12.45. I hope to have a number of gifts for it from many of you, old and young.

I am giving you today a sweet true story about a little girl and her grandpa and two grandmas. There is one thing about it that you may not notice, which I'll tell you: it is a Tithing Story, for little Joyce always pays her tithe of such little money as she has, and that is right for us all to do.

Much love, from,
Mrs. Lipsey.

Bible Story No. 17, Nov. 25, 1937
THE LOST COIN
Luke 15:8-10

Our story last week told of the loss of one sheep out of a flock of one hundred, and of the going out into the night of the shepherd to find it. This was to teach us the great love of our Lord Jesus, the great Shepherd of the sheep, to those who trusted in Him, and that He gave His life to save them.

The story this week is about a woman, who lost one of the ten flat silver coins which were her special treasure, and the lesson is the same as is found in that of the shepherd and the sheep. The woman, whether she be young or old, we are not told, but I think she was a wife, in some way lost one of the ten coins which were her very own personal property: perhaps it had come down to her as an heirloom that had come down to her from her father's family or her mother's family and had been the property of that family a long time. Perhaps it was the property of very poor people, and these cheap little coins were all the mother had to take care of her family on. At any rate, these coins were very important to her, and she was deeply grieved when one coin, one-tenth of what she had, was lost. This coin was a silver one, and worth in terms of our money, about seventeen and one-half cents. This, as says Dr. George Bliss, is correct, measuring by the weight of silver in the coin, but measuring it by its worth in work, its value was far greater. Thus, it was the pay for a day's work in a vineyard (Matt. 20:2) for a day's entertainment at an inn (Luke 10:35), and two hundred pennies worth of bread was thought enough for a lunch for 5,000 men, "besides women and children."

But there is another explanation of these ten coins, drachmes, they were called, which is natural and pleasing, and seems to me somewhat probable. This is that they were the ten coins given by a bridegroom to a bride. They were worn as a circlet in the hair, perhaps some times around the neck, and their presence showed her to be a bride, or a wife. And suppose one of them were lost? This was not considered simply the result of carelessness, but a sign that she was not a faithful wife, and did not love her husband as she had promised she would. We can see her looking everywhere for it with the deepest attention, taking her broom and giving it a

good sweeping, peering into the dark corners and where the dust has gathered. When she sees it shining, and clasps it in her hands, and to her breast, how happy she is! This is the way the Lord Jesus is, as He seeks for those who are lost in sin, and finds them.

A LITTLE CHILD SHALL LEAD THEM

Little Joyce had a bad sore throat. She was five years old, and she thought it was very bad luck to stay in bed, and have very little to eat; for she could not swallow much food.

One of her aunts gave her a little glass hen, setting on a glass nest, and instead of an egg in the nest, there were two nickels. When grandpa came to see Joyce, he put two more nickels in the glass hen's nest and two grandmothers put in dimes. Joyce's Sunday school teacher put in a dime, and father even put in five nickels because Joyce took her medicine so well.

When grandmother came the next day, Joyce was better and was proudly showing a glass hen's nest full of nickels and dimes. Grandmother said, "O, you have so much money!" Joyce said, "I had more than that, but I took out the Lord's tenth for mother to put away, before I began using it." The old prophet said, "Make me first a little cake."

PROPHECY

By J. W. Hicks
Belefontaine, Miss

A further word concerning 2 Pet. 1:19, "Knowing this first, that no prophecy of the scripture is of any private interpretation." Notice it doesn't say, no scripture is of any private interpretation, but no prophecy of the scripture is of any private interpretation. There are three noticeable divisions of truth in God's word: Historical, Practical and Prophetic.

The Historical. What we term sacred history in both the Old and New Testaments was given by inspiration of God, and is of private interpretation. That is, can be learned without the aid of the Holy Spirit. The practical truth of God's word was also given by inspiration of God, and can be understood without the leadership of the Holy Spirit. That is, is of private interpretation. But the prophetic truth of God's word came, not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost. 2 Pet. 1:21, and is not of any private interpretation. That is, cannot be understood without the leadership of the Holy Spirit. The prophetic truth of God's word tells us where we are going and what to expect on the way, and is referred to as a light that shineth in a dark place till we reach the perfect day. 2 Pet. 1:19.

The prophetic truth of God's word tells us about the end of this age; the second coming of Jesus; the resurrection of the body; the setting up of God's kingdom on earth; the one thousand year reign of Jesus on earth, and on David's throne, also the final victory and perfect day. The historical and practical truth of God do not prove the

inspiration of the scriptures but the prophetic truth does.

Why so much preaching on the historical and practical truth of God's word? Because there, truths are of private interpretation and can be learned by the will of man without the leadership of the Holy Spirit. Why only a few preachers understand and preach the prophetic truth? Because it is not of private interpretation. That is, cannot be learned without the aid of the Holy Spirit.

Our Sunday school lessons are mostly about historical and practical truth, and the comments in the quarterlies are generally good being of private interpretation. But where they happen to touch on a prophetic truth, the comments always indicate only private interpretation.

The preacher in these last days who has not been led by the Holy Spirit to some understanding of the prophetic truth of the scriptures is only a blind guide leading the blind, and Jesus himself indicated the result. Matt. 15:14. Let us in those last days not shun to declare all the council of God.

B. S. U. AT M. S. C. W.

An enlarged glimpse of the spirit that binds the whole world together and interprets widely separated nations and peoples to each other—that was the privilege of the M. S. C. W. students when Dr. Herbert Gezork, head of the department of Religious Education at Furman University, was the guest of the Baptist Student Union. His truly inspired address, coming with such delightful enthusiasm from his very heart, showed students an enlarged world with endless opportunities for serving and sharing.

The chief message Dr. Gezork brings is his own life, beautifully consecrated and balanced, magnetic in its radiance. His self-imposed exile from his home in Germany enables him to follow the one he considers the true leader, and to serve that one in freedom.

During his week-end in Columbus, from November 13 to 15, Dr. Gezork made many addresses, and was wonderfully generous with his time. Besides his appearances on the college campus, he brought the Sunday morning and evening messages at the First Baptist Church, and addressed the students of the town high school. One of his most delightful characteristics is his endless vitality and tirelessness.

Another high-light in Baptist Student work on the campus was the visit of Miss Verda Von Hagen, associate in the Young People's department of the Baptist Sunday School Board, Nashville, Tenn.; and Miss Ruby Taylor, her co-worker. These two shared new ideas and hints for Sunday school work, analyzing and commenting on the college department, and discussing its needs. Their unselfish spirit of

helping was so sincere and effective that the college Sunday school will surely show the good effects of the clinic conducted by Miss Taylor and Miss Von Hagen.

—Pansy Simmons

THE VALUE OF A SMILE

A smile creates happiness in the home, fosters good will in business—and is the countersign of friends.

It is rest to the weary, daylight to the discouraged, sunshine to the sad, and Nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed or stolen, for it is something that is no earthly good to anybody until it is given away!

And if someone is too tired to give you a smile, just give them one of yours anyway. For nobody needs a smile as much as those who have none left to give.

—Author Unknown.

MRS. ALLIE EDWARDS

Mrs. Allie Edwards, wife of Rev. J. M. Edwards, passed to her home above on Nov. 12, 1937, near Ramsey Springs. She was a member of the First Baptist Church of Gulfport, Miss. She was 75 years old. She will be missed in and out of her home by her thoughtful deeds.

To her devoted husband, sisters, brother-in-law, sisters-in-law, nephews and nieces, they do not mourn as those without hope but rejoice in the blessed memories of a blessed wife, sister and aunt.

The services were conducted by Rev. Lee of Wiggins. Her body was laid to rest in the Whittington Cemetery.

—Loved Ones.

Willie's little sister came to the schoolroom door and handed the following note in to the teacher:

"Teacher, please, excuse Willie—he caught a shunk."

Beware Kidney Germs if Tired, Nervous, Aching

Are you Run Down, Nervous, suffer Aching or Swollen Joints? Do you Get Up Nights, or suffer from Burning Passages, Frequent Headaches, Leg Pains, Backache, Dizziness, Puffy Eyelids, Loss of Appetite and Energy? If so, the true cause often may be germs developed in the body during colds, or by bad teeth or tonsils that need removing. These germs may attack the delicate membranes of your Kidneys or Bladder and often cause much trouble. Ordinary medicines can't help much because they don't fight the germs. The doctor's formula Cystex, now stocked by all druggists, starts fighting Kidney germs in 3 hours and must prove entirely satisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for Cystex (Siss-tex) today. The guarantee protects you. Copr. 1937 The Knox Co.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nethol) Nose Drops. Small size 25c, large size 50c at your druggist.

Mt. Ol
Mi
Recently
of Mt. Ol
sented a
"The Hero
Those w
Marjorie
Marie Mc
Ouida Le
Beth Olive
King, M. I
took part
singing.

The sto
couple wh
friends, an
gospel of
This tou
who had
very much
have more
It was dire
tin, Dr. W
W. L. Hol
Ma

The first
study coun
Christian,"
Miss. We
of the B. A
ing the fir
in the Sou
to study th

George a
in Mississi
honor roll
Baptist Tr
This honor
of associat
have at lea
A. U. in ev
ty has at le
church and
has one of
We congra
and Mr. C
of these as

Hinds-Warr
Training
Hind

During
held our re
on the first
with an av
13 church
Among the
nie Landru
Rev. Walla
Chester E.
Brimm.

Executive
tee meeting
quarter at
planned an
ciation plan
ences have
with the as
ing confere
work. This
will be cont
year.

According
churches ha
follows: 11
27 Intermed

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Mt. Olive B. T. U. Presents Missionary Pageant

Recently the Senior B. Y. P. U. of Mt. Olive Baptist Church presented a very impressive pageant, "The Heroine of Ava."

Those who took part in it were: Marjorie Flynt, Dennis Stringer, Marie McLeod, Willie B. Knight, Ouida Leonard, Marie Sullivan, Beth Oliver, James McLeod, Maxine King, M. L. Henry, and others who took part behind the curtains in singing.

The story told about a young couple who sacrificed their homes, friends, and loved ones to carry the gospel of our Saviour to far India.

This touched the hearts of those who had the privilege to hear it very much and we are expecting to have more from them in the future. It was directed by Mrs. P. M. Martin, Dr. W. L. Holcomb and Mrs. W. L. Holcomb.

Marie Sullivan, Reporter

—o—

The first class in the new B. A. U. study course book, "The Growing Christian," was taught in Starkville, Miss. We congratulate the members of the B. A. U. at Starkville on being the first of the 25,000 churches in the Southern Baptist Convention to study this splendid book.

—o—

George and Columbus Associations in Mississippi will be on the first honor roll to be published in the Baptist Training Union Magazine. This honor roll will carry the names of associations in the S. B. C. that have at least one B. Y. P. U. or B. A. U. in every church. George County has at least three unions in every church and Columbus Association has one or more in every church. We congratulate Mr. Alva Rouse and Mr. Clifton Perkins, directors of these associations respectively.

—o—

Hinds-Warren Associational Baptist Training Union Report to the Hinds-Warren Baptist Association 1937

During the past year we have held our regular quarterly meetings on the first Sunday in each quarter with an average attendance of 214; 13 churches being represented. Among the speakers were Miss Minnie Landrum, Rev. C. Z. Holland, Rev. Wallace R. Rogers, Professor Chester E. Swor, and Rev. Hugh Brimm.

Executive and program committee meetings have been held each quarter at which programs were planned and the work of the association planned. Leadership conferences have been held each quarter with the associational officers leading conferences on Training Union work. This is a new meeting and will be continued during the coming year.

According to our records 19 churches have 114 organizations as follows: 11 Story Hour; 24 Junior; 27 Intermediate; 35 Senior; and 17

Adult. Twenty-one new unions have been organized while our district goal was 12 new unions. 1,010 Study Course awards have been issued, which is better than 10% of the state goal for the year, while we have between 5 and 6 per cent of the unions in the state. Twelve churches held 81 classes.

Your director participated in 16 meetings; visited 10 churches, traveled 476 miles; wrote 1,182 cards and letters and made 51 telephone calls.

The following officers have been elected to serve this coming year: Pastor-Advisor, Rev. Ira F. Metts; Director, Clifton R. Tate; Associate Director, Mr. Vernal Stockstill; Secretary-Treasurer, Mrs. Clifton R. Tate; Chorister, Mr. James Foster; Pianist, Miss Dorothy Long; Story Hour Leader, Mrs. J. D. Hitt; Junior Leader, Miss Julia Mae Downing; Intermediate Leader, Miss Joy King; Senior Leader, Mrs. Albert McGraw; Adult Leader, Rev. R. E. McPheeters; Group Directors—Miss Bessie Ruth Murray, Miss Senie Allison, Mr. Ralph B. Adams, Mr. William L. Ford, and Mr. Walter E. Price, Jr.

The association is now divided into five groups and we feel that this will be a great help in contacting the churches and getting a Training Union director in each church in the association.

During the year associational officers, pastors and directors have discussed a plan for financing our work and we present the following plan for the approval of this body: We will ask the churches to contribute as follows: Churches with less than 50 Training Union members, 25¢; 50 to 100 members, 50¢; 100 to 200 members, 75¢; above 200 members, \$1.00. With the permission of this body we will ask the churches to contribute this fund to be used in printing and distributing The Booster each quarter; postage for all officers; enlargement campaign reaching every church in the association with state and southwide workers; associational pastors' banquet; associational meetings; etc.

We plan to complete our map of the association and distribute copies to pastors, directors, and other workers.

Clifton R. Tate, Director

—o—

An Envious Record

Mary Nell Beal, an Intermediate girl at Wesson, Miss., has kept up her daily Bible readings in the B. Y. P. U. course every day for the past two years. Mary Nell also has an attendance record of 100% at Sunday school for the past three years. Congratulations, Mary Nell. May your faithfulness in these matters inspire many other young people to follow your example.

—o—

Lumberton Leads in New Plan

"Necessity is the mother of invention." This has always been true, and the Lumberton B. T. U. is solving

the matter of inefficiency in their unions through a newly elected general officer that they call the "General Sponsor." This sponsor is nothing less than an "Efficiency Expert." Her work is to visit a different union each Sunday night and then at the monthly business meeting report her findings, and make suggestions for changes that will make for better work throughout the Training Union. This seems to be a splendid idea and well worth trying in every B. T. U.

—o—

No church will go beyond the leadership of the pastor. No organization in the church will go farther than the head of the organization leads it. Much therefore depends on the vision and faithfulness of the leader.

—BR—

S. S. ATTENDANCE NOV. 21ST	
Jackson, First Church	975
Jackson, Calvary Church	830
Jackson, Davis Mem. Church	173
Jackson, Northside Church	105
Jackson, Parkway Church	212
Crystal Springs Church	254
Laurel, First Church	429
Laurel, 2nd Ave. Church	195
Laurel, West Laurel Church	467
Laurel, South Laurel Church	50
Columbia, First Church	410
Newton Church	227
Brookhaven, First Church	345
" First Church (11/14/37)	511
Indianola Church	156

—o—

B. T. U. ATTENDANCE NOV. 21st	
Jackson, First Church	153
Jackson, Calvary Church	135
Jackson, Davis Mem. Church	100
Jackson, Northside Church	48
Crystal Springs Church	133
Laurel, First Church	110
Laurel, West Laurel Church	181
Laurel, South Laurel Church	30
Newton Church	67
Brookhaven, First Church	110
" First Church (11/14/37)	183
Indianola Church	116
Hattiesburg, Immanuel Church	67

—BR—

THE THIRD SATURDAY NIGHT Student John A. Moore, B. B. I. New Orleans

—o—

During the sermon on an assignment at the Jefferson Market I noticed a man standing alone about half a block away. I thought that he might be listening, so as soon as the service was over I approached him and asked if he had heard the message. He said he had heard it and that he had enjoyed it very much. I asked if he were a Christian and he told me something about himself. He was a nominal Catholic but felt that the Catholic religion did not answer the needs of his soul. He said that he would like to have me explain the way of salvation as I saw it. I talked with him until the bus left and I had to go. Before I left he promised me that he would return on the following Saturday night.

On the next Saturday night he was there and I talked with him

5000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books, scripture calendars, beautiful new KRYSTAL Plax and velvet Scripture mottoes. Scripture Christmas Cards. Good commission. Send for free catalog and price list.
GEORGE W. NOBLE, Publisher
Dept. 2FX, Monon Bldg. Chicago, Ill.

again but he did not seem to be able to make the decision. He seemed definitely under conviction but would not give in. He promised me that he would read the Gospel that I gave him and ask God to help him see the way. He promised to come back on the following Saturday night again. At the close of the service that third Saturday night when the invitation was given he stepped forward confidently, and accepted Jesus. He united with the First Baptist Church the next morning.

SUMNER-WEBB

—o—

We arrived last week from Greenville, S. C., to take up our work as pastor of the Sumner and Webb churches. Have been received most cordially by both churches. The parsonage here at Sumner had been placed in readiness for us, including a well filled pantry, and we are already feeling very much at home. Preached at Webb yesterday and had good crowds at both services, despite the unusually cold weather.

It is good to be back in Mississippi, which I call my "adopted state," and shall be happy to do what I can for our Baptist cause in this section of the state. Sorry I got here too late to attend the State Convention.

With kindest regards to you and all the folks there, I am

Cordially yours,

J. H. Pennebaker

—BR—

JUNIOR ASSEMBLY PROGRAM By Ethel Harrison Grice

—o—

Workers have been anticipating this book and the announcement of its release will cause general rejoicing. The author, who is superintendent of the Junior Department, First Baptist Church, Nashville, Tennessee, shares original plans for guiding boys and girls in experiences of worship, fellowship, and learning during the assembly period. The book carries valuable suggestions about making and using program plans and offers fifty programs planned to meet the normal interests and needs of boys and girls 9 to 12 years of age, illustrating the various types that may be used in a department.

Workers using either graded or uniform lessons will find the book valuable. The price is \$1.00. Order from the Baptist Book Store serving your state.

—BR—

We're mad at fortune-tellers. One told us we would receive several interesting letters, and we rushed home and were served alphabet soup.

WHO KNOWS

All of us would like to know when our churches would have a fire loss, but no one knows. Hence, the wisdom of having every church fully protected from fire loss all the time. Write Southern Mutual Church Insurance Co., Columbia, S. C.

checks
666 COLD
and
FEVER
first day
HEADACHE, 30 MINUTES.
Liquids, Tablets
Salve, Nose Drops
Try "Rub-My-Tism"—World's Best Liniment

THE PRODUCTS OF THE MISSIONARY ENTERPRISE

By Dr. R. J. Cauthon

(Continued from last week)

The final product of the missionary enterprise which we will note is the providing of a stirring stimulus for the churches at home. As we have sent forth missionaries, our own churches have become greatly blessed. For one thing, the missionary enterprise has greatly enlarged our vision. Every Christian worker faces the danger of becoming so absorbed in the task at hand that he may forget about greater needs beyond. He becomes so conscious of the problems in his own field that he feels that all the resources he can command ought to be used on the task at hand. Consequently, he narrows the circle of his interest, his praying, his giving. He becomes satisfied to go along taking care of his local situation feeling that he is doing his duty. But the missionary enterprise, when it is forcibly brought to his attention, causes him to realize that although the demands of his own field may be great and the needs about him may be many, yet they are small in comparison to the needs of a heathen world without Christ. There grows in his heart a feeling that regardless of what it may cost him to do so, he will do his duty with regard to the mission task. His vision becomes enlarged, the circle of his praying is expanded, he gives more cheerfully and more liberally, if he is a pastor, he begins to preach on missions, and the church he serves begins to respond.

As a consequence of such enlarged vision, individuals and churches find their attention turned away from trivialities and focused upon the main task of the Lord's work. Petty divisive questions and little personal differences fade away when Christian workers stand face to face with their Master's solemn charge to evangelize the world. As the British and the French—those age old enemies—laid down their differences and fought shoulder to shoulder in the late war when confronted by a common foe, so we find the missionary enterprise summons us to forget those things which divide and rally around the Cross of our Master as one man. We can never know from how many controversies and destructive schisms the missionary task has delivered us!

Such enlarged vision makes us discontented to do little when we might do much. It prompts us to greater service in our own fields of labor as well as to greater efforts to send the Gospel to mission fields. If Baptist people everywhere would catch a vision of missions, it would lift us to heights of accomplishment which we have never known before. We would learn individually and as a great denomination that the work at home is blessed immeasurably but never hindered by our committing ourselves without reserve to the task of missions regardless of the difficulties and peculiarities of our local situations.

Our churches at home are not merely stimulated to larger vision but to greater faith. The victories of our missionaries, as they labor with limited material resources in

the midst of great difficulties, give us greater faith for the task that is ours. How many a preacher in a hard field has been encouraged to stay because he remembered Robert Morrison's laboring nine years before he had his first convert. How many a church has been inspired to attempt the apparently impossible because the pastor remembered triumphs of prayer in the life of Hudson Taylor. During the last four years we have been moved to greater faith in the power of the Word of God by the sweeping revival in North China. Triumphs of prayer on the part of missionaries and natives have caused us to believe in prayer with more sincerity.

Surely we would agree that the missionary enterprise has stimulated our churches to greater sacrifice. It is so very easy for Christians in our land to evade making much of a sacrifice for Jesus. It is so convenient to find sufficient justification for the little we do. But when our hearts are touched by the sacrifices made so readily and uncomplainingly by missionaries and natives, we are made ashamed of the little we do and are moved to place our best upon the Master's altar. Our missionaries as a whole are sacrificial to an amazing degree, yet we should remember that the sacrifices which are theirs are not the result of a forced condition of limited salary, but the result of voluntary giving in response to need. If Southern Baptists as a whole were as sacrificial as their missionaries, a new day would come in kingdom work.

My heart was blessed a little while ago by a story I learned from North China. It was during the midst of the depression. No new missionaries were being sent out but old ones were dying and being forced to retire. Little money could be appropriated and as a result many needs could not be met. The Chinese Christians could not understand it, so they came to the missionaries and made inquiry. They were told that America was undergoing a depression, that men were out of work and that times were hard. Baptists could not send more money because of their circumstances. This touched the hearts of the Chinese Christians because they well knew what hardship means. To them, however, a depression means famine with women and children starving and dying and the menace of cholera hourly before them. They said, "Our brethren in America are in need. They are having a hard time. Perhaps they have no food and if they have food they have no wood to make fire and cook it. They cannot help us, so we must help them." With that they resolved to take an offering to help suffering Christians in America. And such they did. The offering was taken—just a few dollars—and sent to the Foreign Mission Board to relieve the starving Christians in America. Oh, that we might have the spirit of those Chinese Christians!

Possibly you have heard of Captain Allen Gardner, the missionary to the Patagonia Indians of South America. When Allen was a little boy in England, his mother found him asleep one night upon the floor rather than in his bed. She awaken-

ed him and said, "What are you doing upon the floor, dear?" "Well," replied the child, "when I get to be a man I am going to be a sailor and go all over the world and I will probably have to face some hardships so I might as well get used to them now." And become a sailor he did, for manhood found him an officer in the British navy. After some years of experience, he gave his heart to Christ, and decided that he wanted to go to the neediest people he knew and preach Jesus to them. He selected as his field the Patagonian Indians at the extreme tip of South America: a group of people so degenerate that Charles Darwin had pointed them out as the missing link between man and monkeys. He went to the mission field and so great was his work that Charles Darwin admitted his error and made such a contribution to Gardner's missionary society that he became a life member of it. Gardner continued his work, but opposition grew. At first it was mild but it grew in intensity. Finally it became apparent that Gardner must flee for his life. With six companions he took refuge in a little boat hoping to wait until a supply ship arrived from England. Days passed but no supply ship came. More days passed but still no supply ship. Their provisions ran low but still no supply ship. Then finally one day their provisions were exhausted and the inevitable awaited them. One by one the men grew weaker and died of starvation! Only Gardner was left and when the ship finally arrived, he too lay dead. But Gardner had kept a diary in which he recounted their sufferings and their hopes. Toward the end of their awful experience when already some of his men had starved, he wrote these immortal lines: "Poor and weak as we are, our boat is a very Bethel to our souls, for we feel and know that God is here. Asleep or awake, I am, beyond the power of expression, happy."

Oh, such a glorious testimony! How it prompts us to our best for Christ! The missionary enterprise stands out as the mighty testimony to the fact that if we would know the true joy of the Master we must follow in His steps even to the point of suffering and death.

It is true that the missionary enterprise is a costly undertaking. It has demanded vast sums of money from our churches. It has called out of our midst many of our choicest souls who would have blessed our communities by their presence. It has called upon hundreds of men and

women to brave the perils of sickness and danger. It has dotted the shores of foreign lands with the graves of men and women cut down in strength of youth. It has deprived little children born on the mission field of many of the safeguards with which we surround our own in America. But in view of the products of the MISSIONARY ENTERPRISE we declare that this undertaking is worth all that it costs, and for the privilege of having some part in it we are unspeakably grateful.

—BR—

Mother: "Where do bad little girls go?"

Betty: "Most everywhere."—Ex.

—BR—

Kind Old Gentleman: "How do you like school, my little man?"

Little Boy: "I like it closed, sir."—Ex.

—BR—

Ike: "Which burns longer, a wax candle or a tallow candle?"

Mike: "Why, a tallow candle burns longer, of course."

Ike: "Nope, you're wrong on that."

Mike: "A wax candle, then."

Ike: "Wrong again."

Mike: "Well, which does burn the longer, then?"

Ike: "Neither one, they both burn shorter!"—Junior World.

IT'S GREAT TO BE BACK AT WORK

when you've found a way to ease the pains of

RHEUMATISM

and do it the inexpensive way, too.



You can pay as high as you want for remedies claimed to relieve the pain of Rheumatism, Neuritis, Sciatica, etc. But the medicine so many doctors generally approve—the one used by thousands of families daily—is Bayer Aspirin—15¢ a dozen tablets—about 1¢ apiece.

Simply take 2 Bayer Aspirin tablets with a half glass of water. Repeat, if necessary, according to directions.

Usually this will ease such pain in a remarkably short time.

For quick relief from such pain which exhausts you and keeps you awake at night—ask for genuine Bayer Aspirin.



15¢ FOR 12 TABLETS
virtually 1 cent a tablet

face "Broken Out?"

Relieve the soreness and aid healing by washing daily with Resinol Soap and freely applying

Resinol

Wintersmith's Tonic

FOR MALARIA AND A Good General Tonic

SUNDAY

(Continue

Father, and th
would and w
same manner.
was already f
ience had be
of the Christi
he has done li

So He take
the intimate r
friend. There
verse so preci
friendship of
would you se
times we use
Friend," when
the person ad
all. I have eve
title when in
when Jesus ca
cause He trus
fides in him, t
erent matter
all things, co
encouraging th
and words of
learned of the
V. 16. Look
verse: My lif
sight out of
tion out of si
of enmity, had
me but in Him
et Me," no d
heart would ne
chosen Thee. T
the wicked to
pure for the v
have chosen y
of it! The Lily
a nightshade!
ing chooses a
Lion of the Tr
an unclean hy
chooses a vic
ed," "Ordained
anointing. I
er with the do
my mouth, and
Knight of the
fied you for
you should ge
fruit." It will
your going. "
abide in you."
with you all th
the work. Out
the broad fie
borne. "That y
main." That w
form for me s
is all that will
in the world w
utterly perish
Jesus. He who
endless ages.

"Whatsoever
Father in My
it you."

Brother, let
you. Read it
and then let
They will fair
mon as will w
humble you ar
if you will on
when you ha
message, you
message to oth

I remember
Bible was the
book in the u
next day it wa
key to it. I ha
Spirit. But bef
of the mind of
had to give
Moody.

SUNDAY SCHOOL LESSON

(Continued from page 10)

father, and the joy of the disciples would and will be realized in the same manner. The joy of the Christ was already full, because His obedience had been complete. The joy of the Christian may be full when he has done likewise.

So He takes His disciples into the intimate relation of friend with friend. There is no gift in the universe so precious as the gift of the friendship of Jesus. For what price would you sell it, brother? Sometimes we use the word lightly, "My Friend," when we do not mean that the person addressed is a friend at all. I have even heard men use the title when in a bitter quarrel. But when Jesus calls one "Friend," because He trusts that one and confides in him, that is an entirely different matter. He will tell them all things, comforting things, encouraging things, warning words and words of counsel, that He has learned of the Father.

V. 16. Look at this wonderful verse: My life out of death, my sight out of blindness, my salvation out of sin, my friendship out of enmity, had its beginning not in me but in Him! "Ye have not chosen Me," no dear Lord, my wicked heart would never, could never have chosen Thee. Thou art too holy for the wicked to choose! Thou art too pure for the unclean to choose! "I have chosen you." Oh! the wonder of it! The Lily of the Valley chooses a nightshade! The star of the morning chooses a cinder! The lordly Lion of the Tribe of Judah chooses an unclean hyena! The Lord Christ chooses a vicious sinner! "Appointed," "Ordained" "you." I gave you an anointing. I touched your shoulder with the double edged sword of my mouth, and thereby dubbed you Knight of the Holy Cross. I qualified you for a noble work. "That you should go and bring forth fruit." It will be brought forth in your going. "But Lord, I am to abide in you." "Be content! I am with you all the days. Go!" Go about the work. Out from the closet to the broad fields where fruit is borne. "That your fruit should remain." That which your hands perform for me shall abide. And that is all that will abide. All things else in the world will fade and fail and utterly perish but the church of Jesus. He who builds it builds for endless ages. And as a corollary. "Whatsoever ye shall ask the Father in My name, He may give it you."

Brother, let that verse preach to you. Read it until the words live and then let them speak to you. They will fairly shout such a sermon as will warm your heart and humble you and make you strong, if you will only let them speak. And, when you have let them say their message, you can not preach that message to others, come and see me.

—BR—

I remember one night when the Bible was the driest and darkest book in the universe to me. The next day it was all light. I had the key to it. I had been born of the Spirit. But before I knew anything of the mind of God in His Word I had to give up my sin.—D. L. Moody.

THE WORK GOES ON

Last week we had my son, C. S. Moulder, with us at New Hope church in Simpson County, conducting a Bible study. The people attended as though it were a revival meeting. A great interest was taken in the study of God's word. He also did the preaching during our revival.

Last Saturday and Sunday I was with my churches in Simpson County, Beulah, Pine Grove, and New Hope. We had with us brother Holcomb from Mt. Olive. All three churches assisted us in raising funds for Mississippi Woman's College at Hattiesburg. He is one of our greatest preachers. Saturday we had a lady seventy years (70) of age to join our church and was baptized. We will have brother Wade Smith with us at Beulah church, Simpson County. Beginning Tuesday night, Nov. 9, and running through until the next Tuesday. His singer, Mr. Perry, will be with us in a revival meeting. We will go from there to the Baptist State Convention.

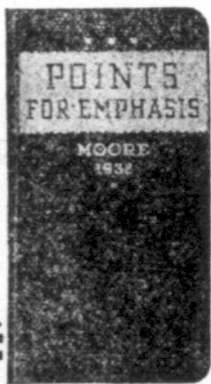
I have been called to 17 funerals in the last 17 days.

D. W. Moulder

—BR—

Fred: "When I returned Smith's lawn mower with the nicked blade, Smith swore."

Nell: "We don't want that sort of thing to happen again, dear. The next time borrow from the minister." —Philadelphia Bulletin.



POINTS FOR EMPHASIS 1938 35c.

HIGHT C. MOORE

Pocket size. Goes straight to the heart of the Sunday school lesson. Quantity prices make it available to every organization. 25, \$8.00; 50, \$15.50; 100, \$26.25, carriage extra.

ARNOLD'S COMMENTARY 1938 \$1.00

Edited by B. L. OLMSTEAD

Always interesting, scholarly, helpful, concise and practical.

SNOWDEN'S SUNDAY SCHOOL LESSONS 1938 \$1.35

He makes the lessons interesting and human. Suggests live subjects for discussion.

THE TEACHER'S GUIDE 1938 \$1.50

JAMES R. KAYE

Treats at length all the subjects bearing on the lessons. Of great service to the teacher.

TARBELL'S TEACHER'S GUIDE 1938 \$2.00

A wealth of new suggestions with many illustrations, maps, diagrams and so forth.

PELOUBET'S SELECT NOTES 1938 \$2.00

No other commentary abounds in such wealth of historical and research matter.

Order Now From

Baptist Book Store

500 E. Capitol St. Jackson, Miss.

Healing Humanity's Hurt

By LOUIS J. BRISTOW, Superintendent

Southern Baptist Hospital

New Orleans, La.



The Master's Spirit

The pastor of Rayne Memorial Methodist Church in New Orleans is Dr. W. W. Holmes. He is one of the wisest and most Christlike men I know. His work for the underprivileged, the poor, the sick, the distressed seems to be almost unlimited. He is a good friend of the Southern Baptist Hospital and we have had some small part in helping him in some of his gracious ministries. Sitting in my office, we were discussing certain phases of Christian work in New Orleans, and the subject of the care of unfortunate girl-mothers came up. I told him of the efforts of the Baptist Rescue Mission in behalf of unmarried mothers, in which our Hospital gives free hospitalization; and he told me of a similar Methodist mission. Then, after a pause, he said in soft accents, "I believe such work shows much of the Master's spirit," and his face fairly shone as he spoke. I have thought much of his remark; and I believe he is right. And I am happy in being associated with an institution which tries to help such cases.

But our maternity department is overcrowded. All the beds have been occupied and we have had to decline to admit others who wanted to come. If we were allowed to expand our facilities we could do more.



Refused Her Admittance

The Rev. Charles N. Kimberlin is pastor at Oakdale, La. A certain woman from Oakdale came to my office, and a glance at her indicated that she was quite sick. She told a pitiful tale. Of course we admitted her; she recovered and returned to her home. Then a letter came from Pastor Kimberlin. He wrote, "I want to thank you from the depths of my heart for your kindness to this lady. She is one of my best workers and finest Christians. I wish I could thank you in a more substantial way than by words, but at present they are all I have. She told me how she went to the Charity Hospital and they refused her admittance, and how you accepted her statement of who and what she is, and took her in. She said, 'The Lord and his people were so good to me. They shut the doors of the Charity Hospital in our faces (her son and herself) and He opened the doors of the Southern Baptist Hospital to us.' Your ears should burn from all the nice things she said about you. And she told of how good the Baptist people were to her. You have our eternal gratitude, for her people are in very straightened circumstances. She has carried a terrible load uncomplainingly, and carried on a lot of church work also. You can not know the good you have done in this instance."

That is only a sample of what is being done in this Hospital every day of the year. But we need more room. For we, too, have to decline to admit patients. There is a limit to our ability and to our capacity. A woman died in this Hospital in September and in her will she left \$10,000 for her pet cat! O, if someone of God's children would give us \$10,000 with which to care for the sick poor!

We need an additional building. Shall we build it?

EVANGELISTIC MEETINGS

By W. A. McComb
Mississippi City, Miss.

It has been the writer's privilege to assist in six evangelistic meetings during this year. Two of these meetings were with the Long Beach Church where the writer is supply pastor. One was at Runnelstown in Perry County, within three miles of the birthplace of the writer. In this meeting the congregations were unusually large and the fellowship and renewal of old acquaintances abounding with unspeakable joy. The other meetings were at Lyman, Second Church, Biloxi, and Pass Christian.

The pastors are Rev. W. A. Gissom, Runnelstown; Rev. S. P. Dodge, Lyman; Rev. E. S. Flynt, Biloxi; and Rev. W. S. Allen, Pass Christian.

What a noble band of consecrated self-sacrificing men these pastors are.

I Peter 5:4 says, "When the chief Shepherd shall appear ye, (the faithful pastors) shall receive a crown of glory that fadeth not away." Surely these men deserve such a reward.

Each of these men, with his wife, is held in the highest esteem not only by his church, but by the entire community.

It was the writer's privilege to take an active part in the organization of the First Baptist Church of Pass Christian some years ago. He was at that time pastor of the First Baptist Church of Gulfport and also the Convention Board member from Harrison County, in which this church is located.

It is marvelous how God has wrought through Pastor W. S. Allen in these nine years of his pastorate with this church. They have a lovely meeting house, small of course, but well located on a good street in the center of the town. This church and the Second Church at Biloxi are mission stations under the Convention Board and merit the continued moral and financial support of our Baptist people.

The Pass Christian church house has a debt of \$180.00. Can't you help them pay it off? If individuals, Sunday schools, W. M. U.'s, and B. T. U.'s, and churches would send any amount from \$1.00 to \$25.00 to Pastor W. S. Allen, Pass Christian, Miss., it would soon be paid. The writer gave the first \$25.00 toward the organization of this church and later gave \$100.00 more on the church lot, and he is now waiting to give the last \$5.00 on this church debt. Who will send the first contribution?

The Crowder Intermediate B. Y. P. U. had 18 members present with only three absent on November 7. We organized our B. Y. P. U. in September with only eight members and now have 21 enrolled. We have not only grown in number but have enlarged in work also.

"What does the bride think when she walks into the church?"
"Aisle, Altar, Hymn."—Ex.

SUBSCRIBE FOR THE BAPTIST RECORD.

DIXIE CHURCH VISITS M. W. C.

Forty-three members of the Dixie Baptist Church were the guests of Mississippi Woman's College on Sunday, October 31. Reverend Chester Moulder, their pastor, accompanied them.

The members were met at the gate by representatives of the college and were guided over the entire campus and through the buildings. Colorful hand painted rainbows marked the trail, and artistic hand painted souvenirs, carrying out the rainbow idea, were given to each visitor.

The program in detail consisted of:

Tour to Lily Pool.

Song: "What a Friend We Have in Jesus."

Prayer: Miss Willie Kate Baldwin.

Welcome: From Dr. Holcomb and the faculty—Miss Willie Kate Baldwin, student secretary.

Welcome from religious organizations—Evelyn Fanchier.

Welcome from the matrons — Mrs. Murphy.

Tour through Mary Ross Hospital, Johnson and Ross dormitories, the new dining hall, and Tatum Court. In the auditorium of Tatum Court, they enjoyed a very impressive program directed by Jimmy Reese. It consisted of:

Song: "Tis So Sweet to Trust in Jesus."

Scripture: Psalm 19—Miss Agnes Ellis.

Shadow Pictures: "Experiences in a Christian's Life."—Elaine Slay and Nadine Rackley.

Explanation of the Woman's College Booth: Miss Baldwin.

Pipe organ music: Dr. Brown.

Tour through library, science laboratory, and Dockery hall. The president, Daisydel Day, Tutwilling and impressive climax. The end of the rainbow was one of friendship. During the social hour, the following program was given:

Welcome from social groups: Alethia Turner.

Duet: Mary and Dora Stone.

Reading: Roberta Hamrick.

Closing song: "Blest Be the Tie that Binds."

Prayer: Rev. Moulder.

Those who attended from Dixie Baptist Church were:

Joyce Moulder, Ruth Moulder,


Rheumatic Like CONDITIONS

Such as arm, shoulder, back, hips, legs, knee aches and pains, muscle soreness, arthritis, sciatica, etc., can be permanently relieved through a unique and scientific method.

Positive Lasting Results

Write now for full particulars
THE BOYER CLINIC
Weinberg Bldg. Greenville, Miss.

10¢
25¢



Calotabs

For Bilioussness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.

Hazel Moulder, Willard Williams, Ethel Harris, Bobby Alston, Robert Earle Morrel, Charles Morrel, Rodgers Harris, Lenan Rouse, Gladys Harrison, Mrs. M. L. Rhodes, Mrs. Alpha Lott, Mrs. C. W. Lee, I. H. Rouse, C. W. Lee, Mrs. I. H. Rouse, Mrs. I. C. Sumrall, I. C. Sumrall, N. G. Harrison, A. W. Jackson, Graceleen Jackson, Leon Hagen, Rev. C. S. Hudgens, S. S. Ross, Curtis Rouse, Thelma Moore, Ruth Mellott, Grady Bryant, M. D. Jenkins, Martha Lott, Leo Clark, Wm. Rouse, James Harrison, C. W. Lee, Mrs. Robert Mixon, Hazel Moore, Audrey Harrison, Mrs. M. G. Harrison, Justus Tracy, and Mrs. Tracy.

This church is a firm supporter of Woman's College.

"HOW EMPTY MY LIFE HAS BEEN"

Student D. M. Renick, B. B. I.
New Orleans, La.

The Baptist Bible Institute student had preached a gospel message and the invitation song was being sung when two young men, neatly dressed, walked up and stopped to hear the invitation. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

The service was dismissed, and I felt impressed to speak to one of these young men who had listened very attentively and with a great deal of concern. I asked if he were

a Christian and he said he was not. Then I said, "Wouldn't you like to give your all to Christ and let him save you tonight?"

He bowed his head for a moment, then looking me straight in the eye he said, "I would like to have peace in my heart. I would like to be a Christian."

I turned to the third chapter of John and read to him of the love God has for lost souls and tried to make it clear that Christ died for him. We clasped hands as he said, "I will take Christ as my Saviour. So long I have longed for this moment. Oh! how empty my life has been . . . I had come to realize there was nothing in life worth while apart from Christ."

Then we bowed our heads in humble submission to God and prayed together. Though he came, a gambler by profession, and a boxer by trade, he left a Christian by profession and a soul winner by trade. The transforming power of Christ is marvelous. "Therefore, if any man be in Christ he is a new creature: old things are passed away; behold all things are become new" (II Corinthians 5:17).

Musician (doing badly): "Ah, gentlemen, if we all 'ad our rights, I should be ridin' in me own carriage."

Skeptic: "Yes, but your poor mother couldn't push you now."—Ex.

Swing

—To MODERN
Home Services

RICH IN

VITAMIN H

The New Formula
As Essential To Home Happiness As
The Other Vitamins Are To Health



• Happy Homer, the Happiness Specialist, can point the way to a new freedom. Modernize your home now, it's time for better living.



OLD SERIES
VOLUME LI

ST

The Bie
tion was
Vicksburg,
Nov. 24, a

Mr. Jack
led the ho
Work" and
David Bar
depicted i
expressed
C. O. Estes
derful Jesu
from Hillm
led in pray

In the p
pitched the
he impress
essential t
all Christi
the task
thing is n
in the pov
ability to
rendered b
Swor. Wha
so small o
we can do
young peo
it is they

"The Pl
was discus
ville, the
shown tha
tions of t
volved hav
nations wh
ing examp
that the w
hope of re
the youth.
the Amer
Race ques
schools, we
must be b
world is
this must
talent and
to find th
be used in

A closin
W. A. Bel
after whic
convention
he played

Second
The day
consisting
by the pre
from broth
ents Afar.
trip aroun
was a depi
a religious
a most in
who came
greatly in